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A Magazine for Everybody

ESTABLISHED 1925

AUGUST 1935

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VOLUME 11 — NUMBER 8

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Who Are the Masters?

By EFFA E. DANELSON

THE true masters are those who, after having fought the battle of Life valiantly now stand in the recesses of the Universes, counseling and giving strength to all whom they can reach.

When the Master influences reach you no enemy can stand long against you for they will perceive the power which sustains you and recognize the **right** in which Justice holds you.

A true Master does not command — he leads, always going before, counseling you as the way grows dark or the load becomes heavy. The Masters are those men and women who once lived in the world of action as you and I live today — men and women who profited by their experiences through meeting and mastering difficulties on the Path. Their opportunities were no greater in their day on earth than ours are in our day. Every babe born into this earth expression **was** and **is** a Master. Some are the uncut diamond while others are the cut diamond, polished through experiences which brought out the character. Some went down in the battle with Life while others won but wherever that Life is on The Path, he or she are still Masters and will eventually carve their names on the great rock of undefeated courage of purpose. Some of the greatest Masters in the Spirit world lost every Earthly battle in the flesh; yet today they stand with the victorious ones.

A Master is one who stands the test of Time, not a few worldly years of expression only, and in their day of flesh they left no stone unturned to uncover the living gems of thought and bring them to fruition. He who toiled for his daily bread brought forth from the Eternal the laurels for his brow. He who listens to the song of the wind and can read its message is a Master. He who can remove from his Life the stains of travel and give to the world the after-glow of a life well spent is a Master of Wisdom. He who can daily glean and daily sift the wheat from the tares is a Master Teacher, one who can lead the great army of souls up the steep to the council chamber of the most learned. He who can speak in the language a little child can understand is a God whose arm encircles all humanity because he knows no creed, race or color. Such a one is father and mother to the orphans and a tower of strength in every time of need.

Masters are Saviors only in the sense of procuring safety for the children of men who seek to know the Truth about Life, before and after the Birth-Death.

EDITORIALS IN TUNE

Without Fear or Favor

Developing Healing Power

IT TAKES a great deal of rest and patience to develop the power of healing and distribute it sufficiently for physical manifestations. Some systems which are composed of the fiber elements develop quickly and build strong physical bodies while others undertaking the same work would become physical wrecks. That is why promiscuous meditation is not encouraged, yet each and every person in the world could and should develop mental faculties sufficient to enable them to hear and see what might be called silent sound and vision. More and more people are becoming conscious of what is termed "the unseen" around and about them, but having no previous knowledge of these things, they become nervous and ofttimes fearful and the physical strength wanes, but all of this could be adjusted and overcome if these questions could be discussed and the Law, if only in part, understood.

Seeking the understanding of these things never did and never will produce insanity. Insanity is caused as many times by over-production as under-production. Tides of emotion like the tides of the ocean bring debris to the shore and occasionally jewels of great value. Insanity is caused by over-stimulation of the glands as often as it is caused by understimulation; in fact, sanity is a state of equilibrium and only about 1 per cent of a ten million population could really be called sane or could pass the test for sanity.

The habit among the human race to dub a person insane who has ideas strange to them is a very regrettable feature. Again insanity is caused by a "pull" from what one might call the polar regions. It has never been taken into consideration how much influence is exercised by the Sun, by the winds, color, sound, all polar pulls which influence the emotional glands of each and every individual, sometimes contributing to, sometimes taking from.

Medical science has confined itself to drugs, to foods and to the general relationship and makeup of the person to its surroundings. None of these things are contributing causes to any lack of ease in the physical body. They are superfluous and in no way do they affect the physical body until the equilibrium is disturbed. In order to heal, the equilibrium must first be restored. Harmony of sound and color and rhythm are the three essentials to equilibrium. Because the physical body is attached to and dependent upon these elements, unseen, unheard, unknown by the physical senses, it is almost impossible to restore a physical body to equilibrium once it has swung to one side by the pull of the polar forces. When medical men realize that they must reach what is now known as the Silent Forces to enable them to contact the causes, they will slowly rebuild through the powerful rays of the sun and cool breezes that come from the sun's rays rather than by drugs or surgery. Fortunately for the whole race, there is rapidly growing in the country the practice of Nudism, which means perfect poise mentally and physically and exposing the entire body to the elements; starting as it did with a handful of scientists and spreading all over the world as it has, it is going to restore in part the wasted energies. Nudism is not vulgarity, it is common sense. What is known as modesty among the so-called educated people is rank vulgarity, for, after all, Nature did not create clothing. Nature created constitutions to withstand the elements. Nature created inflow and outflow of the fluids of the body to care for all of these necessities. The human race has polluted its own life stream and especially since fashions became the vogue. Money-mad, money-crazed minds, all but ruined the health of the human race. Fortunately for the children of the new age, these things will all be abolished and the children will be born with knowledge and understanding equal to what is termed the dumb brute, in the care of its body, choosing the foods that appeal to it, choosing foods that can be assimilated. In every age, the children have been forced to eat what their elders thought was good for them and when their tiny bodies rebelled, punishment was often resorted to, to make them eat things that were poison to them. A babe will turn from its mother's breast because the natural instinct governs and the child instinctively knows that the mother's milk is not good. Many children have starved because of these causes.

We are only citing these things because we want you to think more about the natural care of your body. A drying up of the nerve fluid is not always caused from lack of circulation, it is more often caused from over-production of the nerve fluid which cannot be taken care of. Too much sugar or not enough sugar will cause trouble in the nerves. You can only be at ease when you have perfect balance of the mind and the body; wherever there is a pull, there is friction for in a perfectly balanced body there is no pull. Perhaps if we would use the word "strain" it would give you a clearer understanding. Any extreme causes a disturbance—you can over-eat, over-sleep, over-exercise or the opposite and these cause disease which is in other words, lack of ease and if continued and persisted in will bring prominence of certain fluids which

With Our Times

BY EFFA DANELSON

act directly on certain tissues, certain glands, causing all of the various named diseases that we hear about every day. Tone-up and tone-down your emotions. More depends on your emotions than upon your food in the sustaining of ease. Keep a check on your emotions and *you will have a calmness within and peace without.*

After All

WHAT are we human beings more than an ox, an ass or any other beast of burden? If we take our history from the Bible we are a sorry mess. First, the Creator drove his first creation from the garden he had made for them to preside over. Later he caused a flood to destroy all except a few selected ones. Then he caused wars to be fought, caused pestilences, famines and plagues, all to no avail, after which he destroyed whole cities to get rid of the undesirables and there is at the present day a hang-over threat from the early efforts that the earth is again to be visited, this time with a blast of fire which will destroy all except the very elect. Fortunately, there are many groups of the very elect.

Reading history from the Bible, what conclusion are we to come to other than that we are of no account to the world and must by some means be destroyed. Fortunately, the thinking people of the world have discovered that the Bible is not the history of the world. It is either an Astrological allegory or a history of a very wicked and self-glorifying people who conceived a wicked scheme to enslave the minds of all the people down through the centuries by their mystical lore of the fall of man and his marvelous Salvation. Archaeology has cracked the story of the creation. Science has opened the minds of the people and caused them to think. Inventions have destroyed their hiding place and the last century has opened the doors of understanding. The returning travelers from Death's portal have told of Life and banished the Fear of eternal punishment after Death and opened the door of Heaven to all mankind. Aviation has crashed the skies and there is nothing left for the churches to do but to shout their condemnation against those who heal the sick and give sight to the blind.

Men of science, awaken from your lethargy and realize the danger of your own stagnation. Realize that after all each succeeding generation will decide this great question of Life for themselves and by their own understanding of the Law. Realize that just as you in your hey-day astonished your forefathers, so will each generation in time tear out all false precepts and break all breakable Laws made by their fathers. The human family must move forward in the march of Time. FEAR is a dead issue. Progress is the watchword of today and what of the morrow? Youth will take care of that. Youth are builders as well as architects. Youth has always been the savior of the world and youth will always be the Savior, despite the crooning of the crooners.

A World Prophecy

BUSINESS throughout the world, in spite of adverse controversy, is improving. The young business men, the young politicians will reorganize the business of the country. Young people's organizations in the churches, colleges and schools, in business groups, political and religious, will find a common meeting place in the most important need of the country—the need of unity. The wild oat sowing for young men will be a thing of the past. Integrity in business, loyalty in friendship will be two slogans which will come out of the far cry of communism among the youth. Youth will be heard and their earnestness and their ability to see clearly will be felt and brought into prominence from every quarter of the globe.

There will be a World Congress—the youth of the world, sponsored by the representative youth from every country. This will not be a Peace convention. It will be a Convention to stir the people of the world to realize the mistakes that have been made in the past, politically and economically as well as socially. The outcome will be a new standard of living—a new relationship between Nations, a sound foundation for a religion that *unites,* a religion that *saves.* Plans for this Congress are now being discussed. It is sponsored by representative men and women of whom it cannot be said, "They are Communists"; men and women whose authority and influence will still the voices of the lying and thieving newspapers and magazines.

The women who have borne children and seen them destroyed are going to use their influence with their grandchildren and their grandchildren are not going to give their sons and daughters to propagate War. The War planet is moving away from the earth. The planet of Peace is drawing near; the work of the hour is to hold fast while the events of the world are drawing together the better elements for the construction of better laws, a new understanding, a new fellowship among the people of the world.

The Alexandrian Astrological Week

By EDWARD ULBACK
Member of the Archaeological Institute of America

IT MAY be presumed that most people are acquainted with the fact that Sunday and Monday derive their names from the Sun and Moon, and that the other days are named from five Saxon divinities, Tiw, Woden, Thunor, Frigu (or Frig), and Saetern (or Saetere). The popular "Guides to Knowledge" invariably quote these names with one or two misspellings, and here their information usually ends. A very slight acquaintance with foreign languages, however, is sufficient to reveal some additional facts, which prove that the ultimate origin of the names of the days is to be sought elsewhere than in Anglo-Saxon heathendom. The French words for the five days from Monday to Friday are Lundi, Mardi, Mercredi, Jeudi, and Vendredi. The corresponding Italian words are Lunedi, Martedi, Mercoledi, Giovedi, Venerdi; and the Spanish equivalents are Lunes, Martes, Miercoles, Jueves, Viernes. These three sets of names are simply different corruptions—mispronunciations, in fact— of the names by which the days are called in Latin. And the Latin names for the whole seven days (which some medical men still employ in the headings of their day-books) are, when translated, as follows: The Sun's day, the Moon's day, Mars' day, Mercury's day, Jupiter's day, Venus' day, and Saturn's day.

If this Latin nomenclature be compared with our own it will be observed that the two run closely parallel. In the Latin system, as in the English, the first two days are called after the Sun and Moon, and the remaining days bear the names of five Roman deities corresponding with the five Saxon deities of the English week. Now, this coincidence cannot be the result of accident. One of the two systems must clearly be a translation of the other, and it is easy to determine which of the two has the priority. The names given to the days in the Latin week are those of the "seven planets" of ancient astronomy, while the corresponding Saxon names have no such meaning. It is clear, therefore, that the English names of the days are translations of those used by the Romans. We have now to inquire how the Romans came to call the days of the week by the names of the seven planets.

This question is closely connected with another, which must be answered at the same time. In the days of the republic, the Romans were not accustomed to reckon time by weeks at all. They spoke of years and months, of course, just as we do; they also counted by nundines, or as we might say, weeks of eight days each, but until about the beginning of the Christian era the use of the seven day week seems to have been unknown to them. How, then, did the Romans come to make use of this division of time?

To this question I shall have to return an answer which will certainly appear very strange and improbable to those who read it for the first time, but which is, nevertheless, beyond all doubt correct.

The common answer, and at first sight the most plausible answer to the question, is to say that the Romans learned the weekly division of time from the Christians, or perhaps from the Jews, to whom it was familiar from the recurrence of their seventh-day Sabbath. When the Romans had thus adopted the Jewish week, they naturally found it convenient to find names for the individual days; and the coincidence of number suggested the idea of calling them after the names of the seven planets. This explanation is given in several books of reference, and, abstractly considered, seems reasonable enough; especially when we consider how in later times the alchemists called their seven metals by the names of the seven planets, and the inventors of heraldry applied the same names to their seven tinctures. However, this plausible theory must be abandoned, as the evidence leads us to the startling conclusion that even if Judaism or Christianity had never existed, we should probably still have been dividing our time by weeks, and talking of Monday, Tuesday, and Wednesday, or in French, of Lundi, Mardi, and Mercredi, just as we do now. The strangeness of the thing lies in this coincidence—that the use of the week should have been introduced into the Roman world exactly at the time when the sabbath-keeping nations were beginning to exercise a strong influence over Roman opinions and customs. The following is an outline of the arguments by which the apparently improbable theory is proved to be the true one.

If the assignment of the names of the planets to the days of the week had been merely suggested by the coincidence in the number seven, is seems probable that the names would have been taken in some rational order, either in the order of apparent size, or in that of supposed distance from the earth. Now, the order adopted is evidently not that of apparent size, for Mercury and Mars come between the Moon and Jupiter. Nor is it the order of distance. From the writings of Ptolemy we know that that order was as follows, beginning with the most remote: 1. Saturn; 2. Jupiter; 3. Mars; 4. the Sun; 5. Venus; 6. Mercury; 7. the Moon.*

Now on comparing this order with that in which the planetary names occur in the week, we find that a very singular relation exists between the two. The day following Saturn's day is called by the name of the fourth planet in the system; the next day, Monday, bears the name of the seventh planet; the next day, Tuesday, that of the third planet; and so throughout the entire week it will be found that each day is called from the third planet after that of the preceding day. This curious coincidence certainly cannot be the result of accident, and any theory which will satisfactorily account for it must be accepted as true, however much its consequences may conflict with our preconceived notions on the subject.

The needed light on the matter is to be found in a passage of Dion Cassius, an historian who wrote in the beginning of the third century of the Christian era. This writer speaks of the planetary week as an institution of recent introduction in his time, and gives the following account of its origin. The Egyptian astrologers (that is to say, those of Alexandria, the scientific center of the ancient world) used for the purposes of their science to assign the hours of the day successively to the seven planets, taking them in the order of their remoteness. Each day took its name from the star which ruled its first hour. The first, eighth, fifteenth, and twenty-second hour of Saturn's day were the hours of Saturn; the twenty-third hour belonged to Jupiter, the twenty-fourth to Mars, and the first hour of the following day to the Sun. For this reason the day after Saturn's day was named from the Sun, and a moment's consideration will show that this mode of explanation fully accounts for the order in which the planetary names occur in the Roman week. The key fits the lock so perfectly that there can be no doubt whatever that it is the right one.

It is, therefore, to the ancient astrologers that we must ascribe the introduction of the names of the seven days. When the foreign astrology had been imported into Rome, it naturally soon became a very popular study. Almost every one, in fact, seems to have dabbled in it more or less. Some of the emperors attempted to stamp it out by persecuting edicts, but only succeeded in imparting to it the proverbial attractiveness of forbidden fruit. When everybody had thus learned to talk familiarly about horoscopes and lucky and unlucky days, it was very natural that the astrological week should come into use as a division of time for the purpose of common life.

So much concerning the way in which the planetary week was introduced into

(*Continued on page 27*)

MASS AND ENERGY ONE

INCREASED VELOCITY DEPRECIATES MASS

By D. W. STARRETT

THE assertion in this paper that mass and energy are one is not a quotation. Since there was an understandable religion it has taught forcefully that all things are emanations from One—the Infinite. It is true that Greek philosophy did not treat this evident fact publicly, if at all, with few exceptions. There were great philosophers of Greek learning who believed it, nevertheless. The ordinary Greek thinkers had gods back of most important exhibitions of nature. Evidently they did not believe in one God.

According to the teachings of the old testament those authors firmly believed and wrote that all things were the ONE. They meant to say that all matter came from the power of God, and as He was everywhere every instant of time, they were intimate parts of Him. Christ taught this doctrine with great force, that today is evident all over the Christian world.

Logical reasoning would indicate that though the world at large disbelieves, electrons that were disseminated through the cosmos *seemed* to be separate and not a part of their Creator, in reality they were One.

Take a city, by which to establish an analogy to prove the assertions given in this paper, and consider thousands of its inmates far from it, yet until they destroy their citizenship they are really one with the city. Or still better, think of a human being; it is known today under medical science, that a human being is composed of individual cells, and that they are builded of electrons. They produce a magnetic field of force, that with a proper instrument, merely a piece of window-glass, the pores of which are filled with a by-product of coal-tar, one may gaze through it and actually view this field of force outward from the body to a distance of several feet, when this halo gradually fades out. This seeming separate part of the body moves as one moves, denoting that it is as much the body of the human being as the more dense portions are admitted to be. And under logic, this field extends to all spaces.

Consider, for instance, a pound of water, heated; the emanations caused by the heat will detract from its weight. Or give it more and more velocity and its weight will be depreciated. The oceans of the globe under heat are constantly being depleted of their weight, but under the law of gravity-force, whatever it may be, they are as constantly being appreciated, so that they maintain a perfect balance. In a like manner God is forever in perfect balance. Physicists and logicians will readily admit that the electrons of the ocean's waters, wherever they are, in their flights to and from the oceans are one with it.

Examine a solid body, such as a piece of copper, and one will find it composed of electrons in most wonderful activity. Heat the body to a certain degree until it becomes molten and its weight will have lessened. This fact will prove that its electrons have moved from it. Allow it to cool and shortly its weight will be found to be what it originally possessed. And what is still more strange, its cleavage will be reconstructed exactly as they were before as to their forms. This shows that though they were far away from the parent-copper, they returned, much as human beings must return to their Maker.

To prove still further that all things are One Thing, investigate light and dark electrons; they have all degrees of these almost unknown things. If one continues to reduce light in a room, finally it will become dark; and oppositely, reduce dark and one will attain light. As to supposed colors, such as white and black; shade white paper until it becomes dark and, similarly, reduce the dark until it is once more white. It is plain that they are one and the same as to color.

In like manner reduce heat from any degree until it begins to be cold; then increase the cold until it equals, say, about zero; now decrease this cold and in time it will begin to be heat once more. It, whatever it is, evidences One Thing.

Reduce badness until it shades off to goodness; and increase this goodness until it becomes ultimate goodness; reduce this unknown thing with which we think to be so familiar, and again it will appear to be badness.

Finally, consider sound to establish the fact that all is One. Place two radio machines that receive from long distance; a listener at each if they are, say, three feet apart, receive, each, the perfect sounds as words and collections of them. Draw these machines closer and closer, and when they are one inch apart, still the received sounds will be clear and distinct as language; next draw them within one one-hundredth of an inch of each other, and they will still be acting separately; then draw them infinitely close and one must admit that they are positively apart yet they are One, both as to the physical and mental aspect of them in the regions of the Infinite. But the source of the sounds are still mental and physical, as human beings foolishly consider these two phases of the One Thing.

To conclude this phase of the subject, consider a certain pressure of energy and all know that it may be less or more than that viewed at the moment. Do a similar thing with a certain amount of mass and, say, reduce each until they have reached the closeness and nature of the Infinite, one must realize that they are One with the Infinite.

Under the heading of this paper one must further consider mass and energy as to whether they are static in their seemingly individual states, as one finds them and makes use of them.

One's personal opinions are valueless unless they are backed by scientifically recognized laws. There is a law that shows all matter as electronic mass, in circular motion. There is not even one electron that does not bend to this great law. This statement includes all the heavenly bodies as well as the entire solar system. In fact, the entire cosmos as a body is moving in a vast sweeping circle, moving whence, no one knows.

Motion means work, and work forces an elimination of the electrons from the body that sustains movement. This law covers the activity of both animate and inanimate matter.

One is apt to think of inanimate mass as being in quiescence, yet it eliminates its electrons the same as animate mass does, according to its nature. While the electrons of inanimate mass return to it, that of animate mass rarely does without assistance, such as from receiving food and fluid. There are exceptions in both kinds of mass, but they are rare. On account of this law, animate mass, comparatively speaking, will be completely disseminated. If the electrons of human beings returned quickly, that were driven away through the power of work, motion, they would live as long as inanimate matter exists. Many astronomers claim that some of the planets of the solar system are slowly being reduced under this law. But, of course, as they all are in motion, all would be finally dissipated. This assumed fact cannot be true, because the law of falling bodies depends upon volume and distance. This law has not changed since man was man, which it would have done were the volume of any of the planets, especially that of the earth, changed. One might say that the reduction occurs so slowly, almost infinitely so, that man cannot measure it. It is a well accepted fact that the laws of the universe do not change one iota, that man can grasp. Even what is known as pleasure or play, one must work, but here is an evidence that under certain conditions the electrons of man do return. Work is play when they return quickly; but under the guise of pleasure or play, in time it becomes work, as all know.

Overwork a shaft in an automobile and finally without warning, when scarcely causing it to carry a heavy

(*Continued on page 23*)

Religion of the Ancient Mayan People

By MARIE HARLOWE

THE ancient Mayans lived as close to God as any other peoples in the world have ever done. To them life was religion and Religion was Life; every action of their day, however commonplace, was oriented in the religious plan. The daily routine of common life was filled with religious rites and ceremonies based chiefly on the great natural phenomena, the uniform return of the four seasons. The life of these peoples was centered, from childhood to death, on Religion and Agriculture. In some way which it is not easy for the modern mind to understand, they made their daily actions compatible with the exactions of their religion; every act was motivated by a religious consideration.

Although an undercurrent of the primitive religion has been present at all times, the religion of the Mayans has changed a little from time to time, and it may be definitely studied in three of these varying periods. First, there is the present, dating from the conquest and influence of the Spaniards; second, there is that period of decline which preceded the coming of the Spaniards, which Prescott, the historian, sets at about the early 14th century, or about 200 years before the Conquest; and third, there is the vast period which preceded this one.

The first concerted action on the part of the Spaniards to Christianize the Mayans took place in 1546 when 150 missionaries were sent over from Spain. The phenomenal success of these Roman Catholic Christians in interesting the natives in Catholic Christianity has been much over-estimated, for although the natives are today professedly nominal Christians, their Christianity is but a veneer for the fundamental religion of their ancestors. At best, Christianity is but an extension, or an amplification of their own primitive beliefs.

Historians and anthropologists have noted that the Mayan people readily accepted the Christian belief. A very close observation will reveal, however, that what at first glance appears to be a most rigid acceptance of the Roman Catholic belief is in reality the spark of the old religion which has been carefully concealed, but kept alive for four centuries. What leads to this erroneous impression is the fact that the ancient Mayan religion and the Roman Catholic, with apparently no common source and heritage, are very similar in many respects. Herein lies the success of the Catholic Church in this field; instead of new and strange forms of religious observance, the old idea became the foundation for the new teaching.

The Catholic Church chanted its prayers; so did the ancient Mayan Temple. The Catholic Church served bread and wine at communion; for thousands of years before the coming of the missionaries small tortillas and baltse (a drink) were served in the Temple. The Catholic Church taught confession and absolution; the Mayan priests long practiced these rites, but in more severe form, for they taught that a repetition of the same offense was inexpiable, which accounted for the fact that the public confession was usually made late in life. Both the Catholics and the Mayans practiced baptism, although the Mayans did not baptize children until the "age of rebirth," or about twelve years. Cortez and the Bishop Landa brought wood and stone crosses, but found the cross already in use, though it differed in shape, being patterned after the Southern Cross, a planetary constellation to be seen in the sky in tropical regions.

So similar were the rites of the two religions that the Catholic Church now celebrates the day in May which the ancient Mayans had used for a festival of thanksgiving for the break of the long drought at the appearance of the Southern Cross, and for the spring planting of their fields. So similar were the rites that Catholic missionaries of that time held the belief that St. Thomas must have preached the gospel to them, a belief that they could never prove and which is discounted by a thorough investigation into the Mayan religion as it existed long ages before the Spanish conquest.

The second distinct religious age of the Mayan civilization comprised the two or three hundred years before the coming of the Spanish explorers and missionaries. Up to the present time archaeologists have not been able to decipher and interpret their findings clearly enough to perceive that the Mayans did not always use human sacrifices in their religious ceremonies as they did during this period. According to Prescott, "Human sacrifices were adopted by the Aztecs early in the 14th century, about 200 years before the Conquest."

During this period practically every festival was closed with the ceremony of a human sacrifice, the human flesh being served at the festive banquet. Although the Mayans of this period were not cannibals, living a more or less civilized life, it is estimated that 50,000 people were killed yearly in the sacrament of sacrifice. The enemy were never slain in battle, but were held as future temple sacrifices.

On certain occasions the flesh of the sacrificed victim was taken home and eaten in a sort of communion service, the special portions such as the hands and feet being reserved for the officiating priests of the Temple. All kinds of animals and birds, particularly dogs, were also used.

The temple ceremony of sacrifice took place at the hour of sunset. For a year before the tragic event the victim was kept as a prince, a greatly honored national hero. The victim was led to the elevated Temple through thronging thousands. Because of the solar worship, temples were invariably built on hills; because nature had provided no elevation, the artificially constructed pyramidal structures must have been built by an immense amount of labor. Five priests arrayed in scarlet robes held down the legs, arms and head of the victim, while a sixth, of a special priestly group, cut out the heart of the victim, and raised it, still palpitating, as a gory offering to the now blood-red sky.

All of the gods of the Aztecs were bloody gods and were moved by no gift less than a human being. Even the Rain Gods, who lived in the cenotes, or deep pools in the limestone surface, demanded the life of a virgin bride. Periodically into these wells of Death, attended with appropriate rich ceremonials and rituals, were thrown the fairest of the Mayan maidens.

At Cholula, the Jerusalem of the Mayan empire, hundreds of thousands of people took part in the ceremonies. The first missionaries to Mexico and Yucatan reported as a most common sight that of six or seven thousand natives moving in complete unison in a sacred dance. At the sacred city of Cholula was built a great pyramid temple, the largest monument in America, which covered over an acre, at which two hundred lives were sacrificed each day.

The priests were the real rulers of this period of Mayan civilization, as is always true in an imperfect state of civilization. The priests were the sole possessors of the knowledge of mathematics, astronomy and medicine. Hieroglyphic writing was known only to the priests and a few nobles. As a rule the high priest was usually the second son of the ruling noble chief. Priests were about as numerous as modern politicians. Some attended to the music of the temples, managed the great choirs. Others looked after the calendar festivals; still others had charge of education and the hieroglyphic painting. A special group of chief dignitaries attended the temple rites of sacrifice.

All of the priests were astrologers. Horoscopes were cast at birth for each child. With the Mayan religion of this period intimately connected with the calendar, the different days and nights being under the patronage of the different astral gods, it became the sacred duty of the priesthood to advise the most favorable time to sow and

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The Use of the Golden Calf

By ELBERT BENJAMINE

President of the Church of Light

Elbert Benjamine

WHAT was the amazement of the first explorers of the mighty Amazon to learn from the Indians that the group of stars comprising Taurus, and picturing the money sign of the zodiac, was known to them as the Jaw of the Ox. Yet when we reflect that the Vedas of India and the Avesta of Persia both make mention of the massive Bull, and that Apis was an object of special veneration in Egypt, it is not so surprising that ideas which doubtless had their origin in ancient Atlantis and Mu should also have been retained in part by aboriginal South Americans.

The interpreter of Pharaoh's dream reveals himself familiar with astrological practice. Personal possessions are governed by the second house of the birth-chart, over which Taurus has natural rule. When the Egyptian king began to speak of kine coming up out of the river, even as the Bull of heaven appears to be emerging from the river Eridanus, it could refer to but one thing: to wealth. When he told of ears of corn, that also was a universal symbol long established among the stars. Virgo, the harvest constellation, holds such in her hand.

Joseph revealed his acumen not in his knowledge that kine meant wealth and that corn meant food, but by his recognition that the seven fat cattle which were devoured by the seven lean cattle, and the seven full ears which were consumed by the seven lean ears, related to future years; and by his ability so thoroughly to convince the monarch of the truth thus revealed that for the seven years of abundance he was willing to set aside one-fifth of all the crops as a reserve against the years of approaching famine.

Picturing the middle decanate of this sign of material possessions there is another hero. The Akkadians called him Sargon, and the Greeks called him Orion, but we are more familiar with him through the Hebrew account. One foot he rests upon the river; for like the far earlier Semitic Sargon, Moses put in his first appearance among the Bull-rushes.

Yet as here we are interested in the mighty Bull pitching down upon him from the sky, rather than with exploits of valor, he enters our story only to the extent made necessary to reveal the teachings the ancients sought to picture by the Taurus constellation. It all is embraced within the drama of the golden calf.

It will be remembered, or the thirty-second chapter of Exodus can be consulted if the memory has grown dim, that Moses went up to Sinai to receive instructions and came down the mountain with two tablets of testimony, tables of stone, written with the finger of God.

Taurus, the fixed earthy sign of the zodiac, more nearly relates than any of the others to stone; but this alone does not explain why there had to be two tablets instead of one. That such was the case is clearly indicated, for after the first set was broken, the laws of God were again written on two tablets, and so survived.

Spirit, being without beginning and without end, has ever been symbolized by the circle, while the earth, as a plane receiving the vertical rays of the Sun at noon, has universally been represented by a square or a cross. As later is to be related, Easter is a festival commemorating the union of Solar and Lunar forces, which causes seeds within the earth to germinate. And a feature of Easter custom still retained is the eating of hot cross buns, circular in outline with a cross traced upon their tops.

Removing one of the four arms gives us the Tau-cross of the Egyptians and some others, from which was derived the Greek letter Tau, the English T, and the common gavel of ancient Masonry. It expresses creative energy moving in the direction indicated by the longer member of the three-armed cross. And as this may point either toward heaven or toward the earth, by this means was indicated whether the energies of life were being used for gross and physical gratification, or were directed into channels of aspiration by which the spiritual heights might be scaled.

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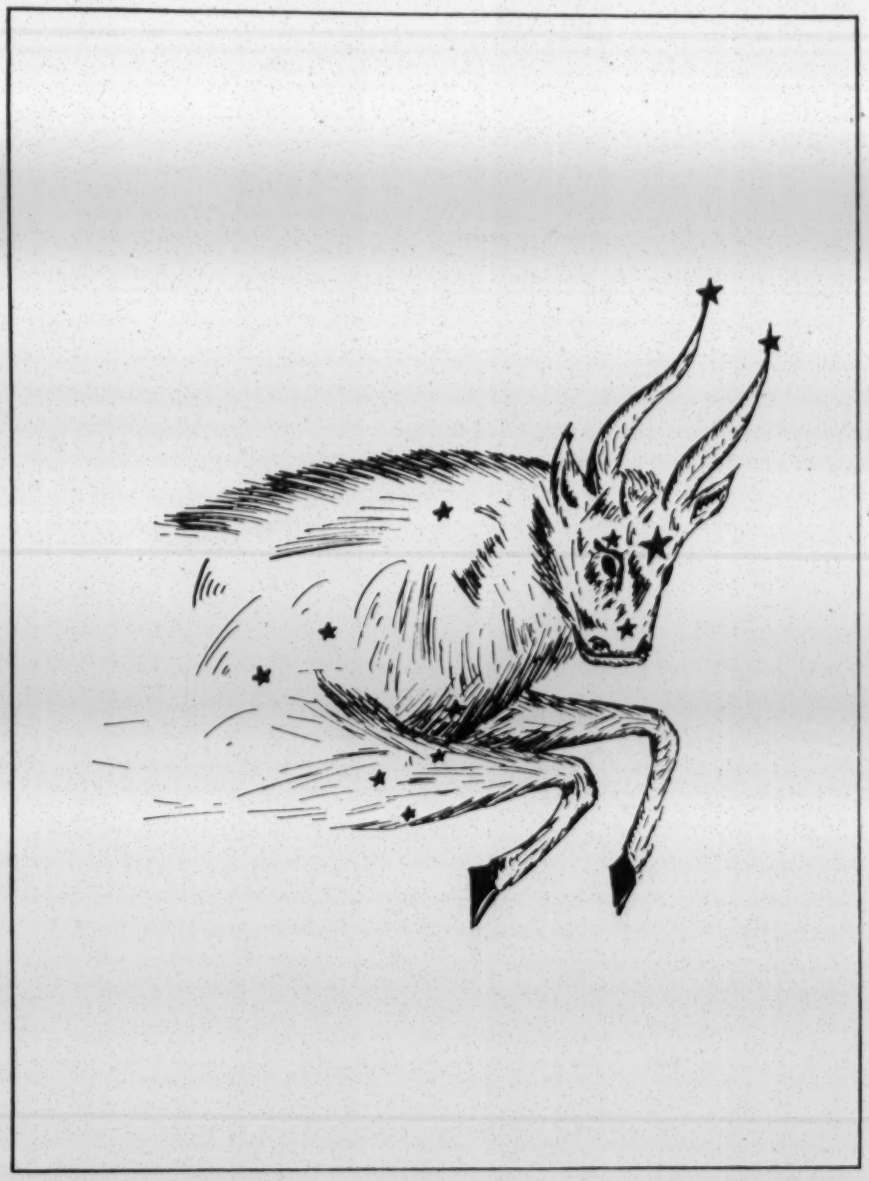

Courtesy of the Church of Light

Practical Lessons in Palmistry for the Lay Reader

By ALICE DENTON JENNINGS

Alice Denton Jennings

(*Continued from last month*)

Sometimes the line of head and heart are united. This would indicate a feeling between materialism and matters of the affection, often with materialism winning. Such an indication is often shown on the hand of an aggressive person.

Memory often depends on the length of a line and not its depth. A long line of head tends towards an excellent memory, whereas where the line of head is long and the fingers also long, trivial things often assume undue proportion.

A double line of head indicates that the individual is likely to be interested in two careers. If one line starts straight and even across the hand, and the sister line starts a little later during its course, the indications are that the second career will be entered into at a later date.

Where the line of head terminates in a small fork, the indications are of the diplomatic individual. A large fork indicates the suspicious and often crafty type of mind.

Where the line of head is long, and terminates in a sloping formation, and the second and third fingers appear to be about equal in length, there is usually a strong tendency towards speculation. It depends on other markings in the hand as to whether this speculative tendency is entered into as a diversion or whether the tendency itself is so marked as to influence the life.

Where the line of head shows a chained formation, the indications are of a want of fixity in ideas. Such an individual is inclined to start and stop many things. It is only after the line becomes stronger, that the individual is inclined to settle down to one line of thought or one line of endeavor.

It is often found to be the case that where the line of life and head entwine for some distance that the development of the individual is hindered by home circumstances. That is, independence of thinking does not develop until much later. However, in such a case, should the line of fate start low in the hand, near the wrist, and present a clear, unbroken appearance, the indications are that there was a struggle against circumstances and early responsibilities.

It must always be borne in mind that the interpretation of the line of head should be gauged by the type or shape of hand upon which it appears. For instance, the broad, square or spatulate shaped hand will have a practical head line. That is because this shape of hand indicates the practical type individual. When the head line is of a different formation, the line should be interpreted according to its direction. For instance, a sloping termination would add imagination to the practical.

The normal head line on the conic shaped hand would be straight in the beginning, and sloping towards its termination. Where the line of head on this type hand is short and straight, the base of the nature would still be a love for beautiful things, a tendency towards the imaginative, but with the practical strongly predominant. Such individuals are often found in the business world, but especially interested in those lines of business that run to the beautiful, as for instance, art stores, music and book businesses. Where the thumb is strong and the line of head and life slightly join each other in the beginning to indicate the executive type of mind, the combination often leads to an executive in some branch of artistic endeavor. This is the type head line often found in the hands of movie executives, in the theatrical field, and allied branches of industry.

On the elementary hand the line of head to be normal should be short and straight, as indicated by this type nature. With such a shape of hand, a short, stubby thumb, there is often a stubbornness of thought that makes it somewhat difficult for the possessors of such hands to see anything other than their own point of view, and if there should be opposition, unless care is exercised, there are often deeds of violence.

The normal line of head for the square hand would be the straight line, as the square hand is associated with business and commercial enterprises. This is the type hand also that usually chooses medicine as a profession. Some of the most successful doctors and surgeons have this type hand. The spatulate hand also tends towards the professions, although it is more often the law that engages the attention of this type hand.

It is interesting in choosing professions to examine the hands of those who have been successful in the various professions.

The possessor of a conic hand with a straight head line is more likely to choose medicine from the standpoint of general practice, whereas the possessor of a conic shaped hand, with a drooping head line is more likely to choose sur-

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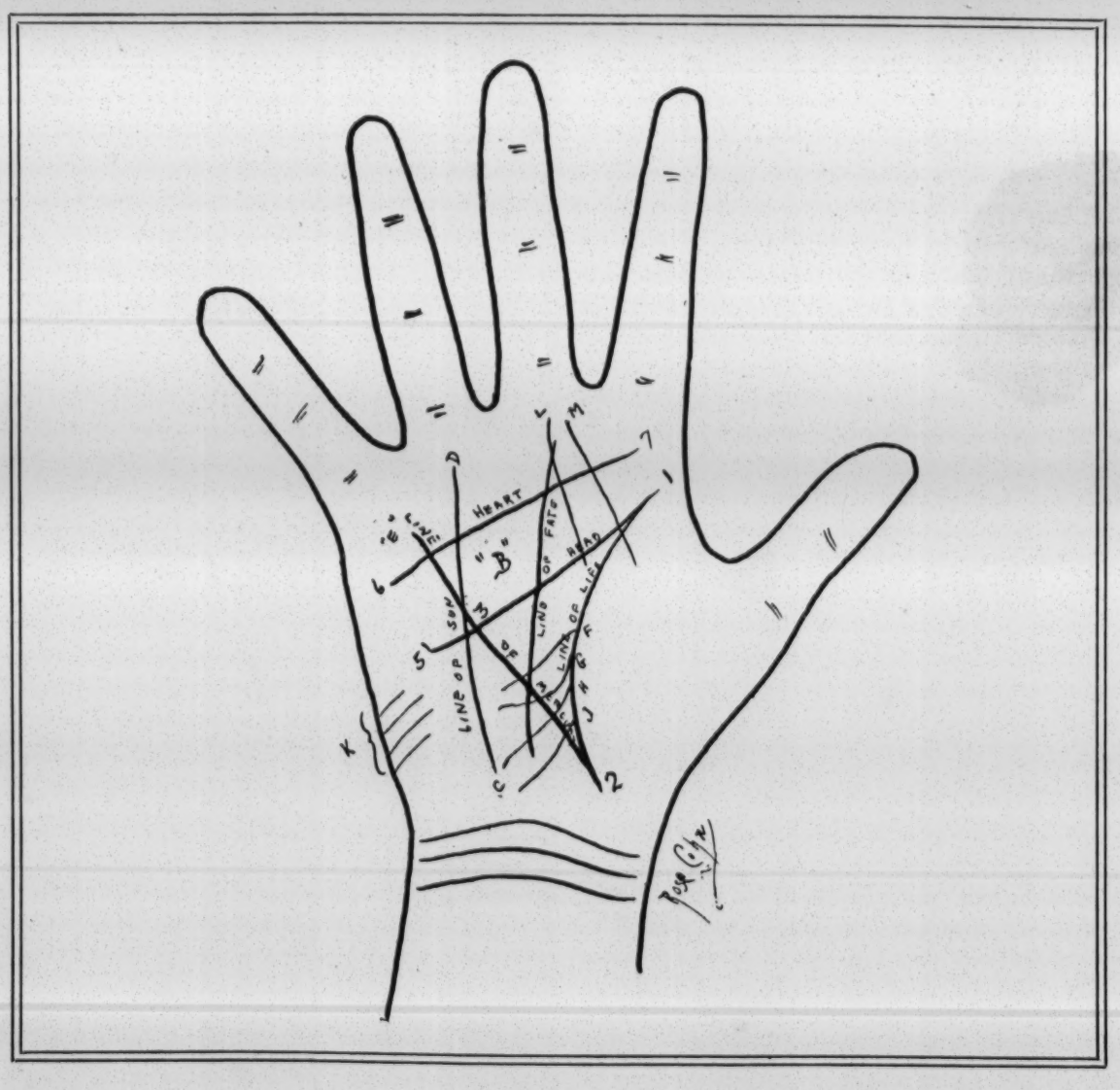

SCIENTIFIC HEALING

Mental Surgery and the Etheric Knife

By CAROLINE R. CLARKE

IN WRITING about Mental Surgery and the Etheric Knife it is necessary to point out that my article this month is more in the name of a prediction regarding the future of medical science than an illustration of my own work, for it is only to those fully qualified to handle such work in a legitimate way—those with a full knowledge of anatomy and Materia Medica, and a license to practice such—that such work will be entrusted in the future. While I know that such work can and will be done, I have too much respect for man's welfare to engage in any practice myself not approved of by man's laws, nor would I encourage in others anything but that same respect; for while there are some laws that need to be changed, there are other laws again that man needs for his protection, and the law as it stands today regarding the practice of medicine and surgery is one of them—at least until man can be trusted to look after his own welfare in his own way.

Man today stands on the threshold of a newer and better world than he is capable at present of perceiving. On every hand, in every profession, there comes the cry for more light, for a newer and better way of doing things, a more progressive and constructive way of living. All over the world old conditions, old beliefs, old methods, are being swept away and new conditions, new methods, are taking their place, while knowledge is coming into its own in innumerable ways—as witness the many new inventions and the many discoveries proclaimed daily by those who are leaders of the race.

One of the goals that man is striving for, though on the whole he knows it not, is the welding together on a common basis, of all of his interests. He is realizing more and more the necessity, above all, of Science and Religion walking together hand in hand, coworkers in the name of the same Truth, though that truth be expressed in different ways, through two different channels of expression. In order for such to come to pass, however, both Science and Religion need not only to go more deeply into the reason for their being, but both need to bring from their archives many laws and principles that for this reason and that they have seen fit, in the past, to place in the discard. I refer to occult truths, to those laws and principles known to occult students down through the ages, that yet, by Science and Religion, have been ignored for so many hundreds of years.

"Science," says Karl Pearson, "may be described as a classified index of successive pages of sense impression, which enable us readily to find what we want, but it in no wise accounts for the peculiar contents of the strange book of life."

The Strange Book of Life!

Religion seeks to assimilate and worship its contents; Occultism explains and interprets them and throws light on the many problems now confronting the perplexing man. The three are but different avenues approaching the same truth, proclaiming it but in different ways. When man amalgamates the three and faces life with the knowledge that all three give him, incorporating such knowledge into his daily life and all of his daily affairs, and not as something separate and distinct from such, then, and then only will he find that joy in living that he seeks now with such yearning and torment of soul, sensing as he does his great need for something more enlivening and sustaining than he has known in the past.

It is to occultism then that we must turn for much that will make life more understandable and worthwhile in the future.

It may be asked here just why occult laws and principles, if they are so important, have been kept from all but the few for so long, and the answer is, as every occult student knows, that such knowledge, because of its nature, is given only to those who have proved themselves worthy of receiving it—such worthiness being judged and tested by laws higher than those that man is at present familiar with.

There is more to it than that, however.

Man, through his own ignorance, has kept himself from the very enlightenment that would dispel such ignorance. He has insisted on separating his religion from his daily life and pursuits in such a way that medical science, for instance, is one thing, his religion another. Where the sciences are concerned, few men qualified in a legitimate way to utilize such laws and principles in daily life as occultism can teach them, have been attracted to such studies, while on the other hand, those of them who have been attracted, are balked on every hand by man's laws and man's conventions, and the insistent refusal on the part of the many to acknowledge even that such laws exist.

There are many medical men in the world today striving sincerely to serve others, through their profession, whose usefulness could be increased a thousandfold, could they but understand life as the occultist understands it, who yet continue to scoff at or refuse to face the existence of the very knowledge that would most increase their own.

Again, some who have sought such knowledge have done so intellectually, not with understanding, and so have not been able to put what they have learned into practice.

The occult student of the future may or may not be a medical man, or a man of science, but the medical man will, of necessity, be an occult student. Everything, if you will observe carefully the signs of the times, points that way.

We come now to Mental Surgery and the Etheric Knife, and how in the future they will replace methods of surgery in use today.

Man, as I have said, stands on the threshold of a new world. Already he is fast learning that things are not what they seem, and that there is a fourth dimensional world that he is becoming eager to explore. Already the day has passed when he laughs at the thought of such. Think then what is in store for him when he not only becomes as much a part of that world as he is of this, but when he learns how to use and control the laws which govern it. The possibilities, indeed, are limitless! I will refer to this fourth dimensional world as being the Etheric world, for then it will be easier to explain about the Etheric Knife.

Thought, as we know, is the Master Designer.

Before any object becomes materialized in this world as an object definite to our senses, it exists in ethereal form; that is, it has its ethereal counterpart. "As above, so below," and vice versa. Before anything can become an actuality to man it must first be conceived in his mind as a *reality*.

We are told that there is nothing new under the sun—that all that is exists first in spirit, in the invisible realm, and that what is brought forth by man as a new idea or invention is what he has pictured first in his mind.

Naturally, if all that man is aware of or ever can be aware of, is already in existence, and needs but objectification to bring it forth, then he can picture in his mind nothing but that which already is. He "creates" only in the sense that he "tunes in," consciously or unconsciously, to the ethereal counterpart of something that he needs in his daily life, and through intensity of concentration and visualization, causes that something to assume objective reality.

Now if man can bring into materialization that which exists on another plane, he can, also, through releasing the ethereal counterpart of himself—his etheric body—from his physical body, go to or interpenetrate that plane and use there something that exists in ethereal form—for instance, the Etheric Knife, which is, simply, the ethereal counterpart of any knife used by man in this material world. Thus may surgical operations be performed, for

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Haasan Osiris

Bringing Your Stars to You Astrologically With Your Personal Daily Guide

By **HAASAN OSIRIS**

Author of "Astrological Birth-Control, the Nation's Greatest Asset," "Astrology and Surgery"

WORLD OUTLOOK
AUGUST, 1935

THE eclipse of the Sun and the advent of the New Moon both occurring on July 30th are the significators for August. The New Moon occurs in the 8th degree of Leo, a fiery, positive, fixed zodiacal sign ruled by the Sun.

The month shows a great deal of energy released upon political fields throughout the country. Stubborn and bitter political battles will rage. Speculative ideas will mount. Travel is on the increase and the people are most restless and more energetic than usual.

Labor agitators will be at work and some difficulties result therefrom in some sections. Radical publications and profuse propaganda floods the country. Drastic governmental measures will be adopted to meet the necessities of the times and while there is much public criticism of the Administration policies the President will be very popular.

Large corporations will be reorganized. Deaths of several prominent persons occur. Peculiar disappearances of other public people take place.

Some casualties in aviation, shipping, and transportation are shown.

Trade relations, business and economic conditions appear to be on the upgrade.

Spiritual and occult matters come to the foreground. Treacherous weather conditions prevail. Very unusual events take place. The month is shrouded in very much mystery and unusual happenings at sea.

Russia and the Balkans come into the headlines. Some catastrophies occur over the world, some governmental scandals come to light and Australia and Alaska furnish some startling news.

The month is a continual procession of unexpected events.

AUGUST, 1935
For the Zodiacal Signs

ARIES
(For those born between Mar. 21-Apr. 19)

You in Aries will probably have hopes that do not amount to much and things which do not look very promising will mature. Expect the unexpected to happen. Much depends upon your own determination now—do not be dismayed at apparent obstacles because when you finally get to them you will see they were much exaggerated. Favors travel, changes, new ideas, plans, seeking new opportunities and improving yourself in general. Health will be good if you overcome nervousness.

TAURUS
(For those born between April 20-May 20)

Cheer up—here comes your chance, my Taurus friends, to show the world something. Opportunities you did not expect present themselves. Travel is offered. Gains are shown in money or popularity. A series of profitable and pleasant experiences stick close to you throughout the entire month. Favors from others, public approval, new hopes, realization of ambitions, possible increase in income, new friends and good health are indicated for the average Taurean this month.

GEMINI
(For those born between May 21-June 21)

Surprises! Yes, plenty of them are indicated for the month. For you, too, the unexpected will happen. Some affairs will be easy to carry out and other things will develop that were entirely unlooked-for. Finances look exceptionally good, but need to warn you to be careful of your health and take no risks with it. New friendships of a pleasant nature are on the horizon for you. Chances to go places often if you will accept. The month inclines to combine your interests in one complete successful whole.

CANCER
(For those born between June 22-July 22)

Can you take it? If you are not sure, you will be after this month goes by. I shouldn't plan important things if I were you right now, because they would probably fail. This is a month to meditate, relax, rest and be content. Time for activity comes later, therefore take a vacation this month and forget your daily routine. Guard health and prevent accidents and minor hurts around home. Also do not be too extravagant. Use moderation in all you do and all will be well.

LEO
(For those born between July 23-Aug. 22)

A peculiar program is yours now. Those things which do not mean so much to you will likely mature and those which you are particularly anxious about will be postponed. Just your luck! Oh, no, not necessarily: just your time to be patient is all. Strive to reserve your energies for future activity and utilize your time this month in short trips, study, investigation or self-improvement of mind. Some presents and gifts are yours now. New friends and many favors.

VIRGO
(For those born between Aug. 23-Sept. 22)

My goodness, you Virgoans surely are to have some good opportunities now. Keep wide awake to all new possibilities on every side. The month denotes gains and increases, pleasant surprises, sudden developments of things delayed in the past, unusual associa-

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Personal Astrological Daily Guide

Gallery of Letters With Their Meaning

G: **Capital G means a very good day.** Ask favors, seek work, sign papers, promote your affairs, take trips, advertise, make friends, investigate, attend to everything of importance. Go places and do things.

g: **Small g means a slightly good day.** On these days attend to usual routine, make offers, entertain company, visit, write letters, send telegrams, take short trips, improve your personal affairs. Buy things, sell and invest.

A: **Capital A means an adverse day.** On these days use care and caution in all dealings, avoid accidents, losses, thefts, and guard your health. Also be careful of misunderstandings and engage in no arguments. Take no risks or chances.

a: **Small a means a slightly adverse day.** On these days attend only to necessary duties, strive to keep cheerful, avoid hurts and wounds, make haste slowly and seek dependable advice before acting. Avoid domestic inharmony.

D: **Capital D means a doubtful day.** Quite likely on these days several alternate good and adverse influences prevail and you should be discreet in all activities. Do not take too much for granted—don't be too sure. Postpone things.

N: **Capital N means a Neutral day.** On this day the influences are equally balanced, therefore it is not a very important day. Go about your usual affairs with usual prudence and it will be a successful but uneventful day.

C: **Capital C means a Critical day.** On these days you should be unusually careful and cautious in everything. Be sure to avoid accidents, sudden losses, explosions, falls, hurts, cuts and bruises. Undertake NOTHING important.

F: Forenoon of this day is good, but the afternoon is adverse; therefore the A.M. should be considered as G and the P.M. as A.

P: Afternoon is good but the forenoon is adverse. Therefore the day should be considered as A in A.M. and G in P.M.

E: This letter will be used in combination with other letters and pertains to the Evening of any day when the Evening influences differ from the influences of the rest of the day. A letter E added to any day means the evening is good for romance, pleasure seeking, amusements, visiting, short trips and general recreations.

V: This letter will also be used in combination with other letters when the evening hours differ from the rest of the day. The letter V added to any day means the evening is adverse for risks or ventures and it is best to remain at home and engage only in quiet recreations with friends or family.

AUGUST, 1935

For those whose birthdays occur between:	Mar. 21—Apr. 19	Apr. 20—May 20	May 21—June 21	June 22—July 22	July 23—Aug. 22	Aug. 23—Sept. 22	Sept. 23—Oct. 22	Oct. 23—Nov. 21	Nov. 22—Dec. 21	Dec. 22—Jan. 19	Jan. 20—Feb. 19	Feb. 20—Mar. 20
Date	Ari.	Tau.	Gem.	Can.	Leo.	Vir.	Lib.	Sco.	Sag.	Cap.	Aqu.	Pis.
1	a	g	a	G	a	N	a	G	a	g	a	G
2	a	g	a	g	a	N	a	g	A	G	a	G
3	aE	g	a	g	a	g	a	g	a	g	a	g
4	g	a	g	a	g	N	g	a	G	a	g	a
5	g	a	g	a	g	D	D	a	g	a	g	AE
6	a	g	a	g	a	g	a	g	a	G	a	g
7	a	g	a	g	a	g	a	g	a	G	a	g
8	AE	g	a	g	aE	g	a	g	a	g	a	g
9	g	a	g	A	G	a	G	C	g	a	G	A
10	g	aE	g	a	g	N	g	a	gV	a	g	a
11	a	g	N	G	D	a	g	a	A	g	N	g
12	a	g	D	g	N	g	a	g	a	g	D	g
13	g	a	g	C	g	a	G	A	G	a	g	a
14	g	a	gV	a	g	a	gV	a	g	a	gV	a
15	a	g	a	G	A	g	a	G	a	g	N	G
16	a	g	a	g	a	g	a	g	a	gV	a	g
17	g	N	g	a	g	a	g	a	G	a	g	N
18	g	D	G	a	g	a	g	a	g	a	g	N
19	a	g	a	g	a	g	N	g	a	g	N	P
20	a	g	a	g	a	g	N	g	a	g	N	g
21	P	F	g	a	g	N	g	A	G	a	P	a
22	g	a	G	a	g	D	g	a	g	A	g	a
23	gV	aE	gV	aE	gV	DE	gV	aE	gV	aE	gV	NE
24	A	G	A	G	a	g	a	G	a	g	A	g
25	A	g	a	g	a	g	a	g	a	g	a	F
26	g	a	G	a	N	a	g	a	g	a	G	a
27	g	a	G	a	D	a	g	a	g	a	g	A
28	g	D	g	a	N	a	g	a	g	a	g	a
29	a	g	N	G	N	N	N	g	a	g	N	P
30	a	g	D	g	N	D	D	g	a	g	N	g
31	g	N	g	A	g	a	g	A	G	a	g	D

DIRECTIONS: First find the column which includes your birthday, then look down that column of letters until you come to the date of the month you wish (given at the left). After securing the key-letter for that date refer to the Gallery of Letters to find out the indications for that day. When more than one letter is given for any day look up both letters for that day and govern yourself accordingly.

This is a Daily Guide for each Zodiacal Sign for the present month.

Remember that when a day is marked G it is good for most all progressive things, even though they might not be mentioned in the paragraph. Remember that a day marked A is adverse for most all progressive things, even though they are not mentioned in the paragraph.

The Secrets of Handwriting Revealed

Disposition in Connection With Handwriting

By KNUTE O. HOLM — *Certified Grapho-Analyst*

A smiling face brings sunshine all the day,
And all the world will be just that much brighter.
A pleasant smile will chase the blues away,
And also make a heavy burden lighter.
So smile, my friend, and things will come your way,
For you are blessed by all without their knowing.
But if you cannot smile, be kind.
A pleasant thought will bear its fruit in friendship.

DURING the past year we have discussed many traits as they show in the handwriting. Some characteristics have been mentioned more than once in our various articles. Some of these traits brought out in the writing have been detrimental to the person concerned. Others have made for sociability and the presence of these traits in the one person always made it easier for him or her to get along with others.

But there is one very pleasant trait which always is of a positive value to the person having it, that we have never mentioned heretofore. Many people do not believe this trait shows in the writing, but according to the laws of Grapho-Analysis it certainly does show. This trait or characteristic is your sense of humor. And when temper, procrastination and so forth all are actually and positively disclosed in the script of a person possessing these characteristics, why not humor and a pleasant disposition?

This evidence of humor when present in the writing always shows in a special formation of the letters "m" and "w." Sometimes also in one or two other letters. And by "special formation" we do not mean an odd shape of the letters. The evidence is very plain in appearance but nevertheless unmistakable to those trained in observing these signs. As a rule the appearance of this evidence is the same. That is, it conforms to certain rules or is made in the same way, no matter how the rest of the writing may look. The script may be rounded or angular, slanting or vertical. Or the strokes may be heavy or light. This, in itself, does not make any difference as far as the sign of humor is concerned. However, it is subject to modifications within itself; when this occurs it simply indicates an individual sense of humor. Often the rounded shape of the letters and the closing of the "a" and the "o" proves some people are quiet and easy-going. This tends to hide their humorous qualities or disposition. The result is that the casual observer certainly never would believe such a person capable of appreciating anything in the line of comedy or the ludicrous. Also they have personal or distinct ways of showing or expressing their humor and usually it crops out in the most unexpected ways. Hence their individual style of pleasantry.

This also proves that a sense of humor, like all other characteristics, never stands alone. It is always influenced, that is, actuated or moderated by other traits.

This could not be illustrated any clearer than in one specimen we received and analyzed a few days ago. This lady has a fine sense of humor that is also backed up and strengthened by an optimistic nature. But in this particular instance both of these very pleasant traits were held in check by a reserved and unexpressive nature that was very plainly disclosed in the angle of the strokes. And here is the word-picture any Grapho-Analyst could draw of this unusually fine woman. The position of the strokes proved that she is not at all effusive or affectatious. She goes calmly and cheerfully on her way, always hoping for the best, and although always optimistic, her common sense and level-headed nature brought out in the angle of the writing and the average compactness of the letters teaches her that it is no use expecting the impossible. People of her type are usually reserved and distant in their association with others. But this lady has a smile and kind word for everyone she meets. She is sweet and unaffected in every sense of the word. And although the angle of the strokes also proves that she is reticent to a certain extent, the swing of the loop letters shows she has numerous friends. Because of her genuine cheerfulness and optimism people cannot help being drawn to her. Unconsciously she also commands the respect and admiration of all with whom she comes in contact.

Now comes to mind the writing of another lady. The initial stroke on the "m" proved she also had a fine sense of humor. The position of the vertical strokes also indicated she was of a reserved nature, but here the similarity ended. The writer of the second specimen was not optimistic. In fact, the drooping of the words disclosed a tendency towards the depressive. Moreover the condition of the "d" showed she was too sensitive and impressionable for her own good. But because of her reserved and depressed nature she did not show when her feelings were hurt. Instead she withdrew within herself and covered up her wounded feelings. And because of her inclination towards the pessimistic she sometimes becomes so blue and depressed that she does not want to have anything to do with anyone.

Naturally she has not the same sunny disposition as the first mentioned lady. Nor is she as sociable or as good a mixer. In this instance the writing shows the humor has to struggle against sensitiveness and an inclination towards the depressive.

In her letters she admitted that an active sense of humor was one of her fine points. But at the same time she did not know how to use it to the best advantage; and it is not to be wondered at.

The only thing that can be said in reply to that is that anyone possessing such a valuable trait as humor should try to use it. Use it by all means at all times when possibile or expedient. A hearty laugh and a pleasant smile are the best gloom chasers ever given to humanity. A smiling and friendly person is always welcome wherever he or she may be. Many an intolerable or tense situation has been saved or successfully broken up by turning the graciousness of light pleasantry upon it.

If the writing, as in the case of the last mentioned lady, shows sensitiveness and depression but at the same time the saving grace of a humorous disposition, such a person has a powerful element with which to fight those two negative traits. Through the power of the mind humor can be used to lift any person out of a depressed state. In the same way it can be used to make light of things that hurt. A difficult matter to accomplish, yes, but it can be done. A person possessing a keen sense of humor has a very valuable gift that certainly should be used as much as possible.

Scientists have found that temper, anger, jealousy and negative traits of similar nature cause certain organs of the body to generate poisons. Some of these poisons are so virulent in their actions that a tiny portion of it will instantly kill a small animal. Here is the explanation to the remark sometimes expressed by bad tempered people: "I got so 'mad' I got sick afterwards." In a case like this the poisons were generated so quickly and in such quantities that the various organs of elimination could not throw them off fast enough and some of the poisons were taken up into the body. The various traits mentioned in this paragraph also cause nerve tension and a mental attitude that in every respect is negative.

But where jealousy or depression are negative in their influence humor is always positive. Besides "blowing the blues away" and having an uplifting influence it also results in relaxation. Everyone who has had a good time laughing at something has been conscious of a sense of well being. Both mental and nerve tension can be relieved through humor and pleasantry. The result is better mental and muscular co-ordination. All in all, this in-

(*Continued on page 28*)

Hypnotism and Crime

By LOUIS L'AMOUR

FOR many years the possibility of hypnosis as a criminal agency has been discussed pro and con, but as a matter of fact the use of hypnosis in criminal practice has been strictly confined to the realm of fiction and the cinema. Various authors who knew nothing of the science of hypnosis aside from the current popular delusions, or who had no desire to tell the truth because it would not fit the circumstances of their plot, have built up the impression in the public mind that a hypnotized subject is a helpless automaton subject to the will of the operator and can be made to perform any act no matter how dangerous or criminal. The popular mind, ever alert for marvels and still retaining the germs of ancient superstition, leaped eagerly at these tales and readily accepted them as the truth.

As a matter of fact, the use of hypnosis in crime was long ago proven a practical impossibility and the repeated experiments of the great operators of the 19th century were conclusive in this regard. Bernheim, Forel, Liebault and others made experiments in this direction but they were invariably failures when under careful scientific supervision. Many interesting facts relating to the mental actions and reactions of hypnotic subjects were discovered, however, and among them the fact that a subject has a critical faculty as alert to distinguish truth from falsehood as successfully as in the waking state.

Contrary to general belief, the operator has control of his subject only within the limits prescribed by the subject's moral nature, and at such times the early moral training of the subject lies uppermost in the subconscious, and the actions performed will be subject to the censorship of this moral training. Acts that have become common during adult years that run contrary to early training will in many cases not be performed in the hypnotic state. This fact renders the subject impervious to immoral suggestions and commands of any nature whatsoever. Dr. William McDougall, noted psychologist, has described the process by which this takes place very aptly in one of his books on abnormal psychology: "While one part (of the mind) accepts absurd suggestions and acts them out in systematic fashion, another part silently watches, aware that the whole thing is as it were, a game; and if the game threatens to go too far, to over-step the limits prescribed by the moral nature of the subject, this part becomes active, steps in and puts an end to the game by terminating the hypnosis and effecting a reintegration of personality."

The entirely erroneous belief that still persists in some quarters that hypnotism represents the triumph of a strong will over a weaker has given rise to the idea that a subject may be hypnotized against his (or her) will, which is, of course, a false conclusion and without basis in fact. Many neurotic types, seizing upon this mistaken idea, entertain the delusion that their thoughts are forced upon them by other people and that they are influenced against their will by malevolent persons and so led into evil ways and thoughts.

All too frequently one finds some cinema-story where hypnotism is used as a criminal agency and some helpless innocent is forced to commit crimes entirely foreign to their nature. Criminals have even used it as a means of defense, claiming they were forced to commit crimes without their conscious volition, as in the case of a criminal recently tried in Poland. There is but one exceedingly remote possibility of a crime being engineered by hypnosis. If a hypnotic operator had control of a subject of a criminal nature it might be that that subject could be led to commit a crime; however, that would only be in such a case as presented no danger to the subject, for if there were danger, the instinct of self-preservation would be uppermost and would cause the suggestion to be rejected.

One of the stock experiments of the 19th century operators who endeavored to ascertain the criminal possibilities of hypnosis was to give the subject a cardboard dagger and command him to kill one of those present. The subject would invariably walk across the room and stab the supposed victim with his dagger. It was not for some time that it was suggested that a real dagger might be tried and when they did, the outcome was vastly different. The subject crossed the room and raised the dagger but went no further, halting with dagger up-lifted. In other words, the subject obeyed the criminal suggestion as far as possible without inflicting any harm and then stopped. Suggestions of a like nature have been carried out as long as they were obviously play or experiment, but when they threatened to transgress the limits set by the subject's moral nature, they failed. Suggestions of an improper nature given to a female subject invariably result in one of two reactions: either the subject remains passive as though the suggestion were unheard, or awakens without the command of the operator. If the suggestion is persisted in, the subject invariably awakens.

Hypnotic subjects are in many cases capable of appreciating the humor of absurd or ridiculous suggestions, and while they carry them out, a smile may often be seen playing about their mouths. From this it becomes obvious that even if there is no memory upon awakening, the subject nevertheless comprehends all that is taking place. The theory was once propounded that a hypnotic subject would answer any question put to them with absolute truth, but this is unquestionably false, for any hypnotic subject will lie as readily in the hypnotic state as in the normal, waking state if it be to their advantage to do so.

The use of hypnosis in either criminal practice or persecution is obviously impossible unless it might be in the case of a criminally-minded subject as mentioned above, or in enlarging upon evidence. Hypnotic subjects when questioned carefully, with suggestion carefully excluded, show an astonishing knowledge of the most intricate detail which proves the theory that many things are observed subconsciously that are never known to the consciousness unless brought to light by some unusual stimulus, recalled in a dream, or under the influence of hypnosis.

It is high time that all these old superstitions be dispelled for they only serve as needless cause of alarm on the part of highly imaginative persons, for neurotic delusions, or for material for fantastic tales without the least vestige of truth written by writers who have no other thought than sensationalism. Hypnotism is no longer so much of a mystery as it once was, and while there is much to be learned, many of the more obvious phenomena of the hypnotic states are widely known. Hypnosis has a great field before it in psychological research, in reconstruction of personality, and in the practice of medicine and surgery. Because of this, the sooner old and false ideas of this science are done away with, the sooner hypnosis can be used effectively.

This Lovely "Thought"

by BRENDA F. DARLING

"If Radio's slim fingers can pluck
A melody from the night—and
Toss it over continent and sea—
If petaled, white notes of a violin
Can be blown across a mountain or a
city's din—
If songs, like crimson roses, are culled
From thin blue air,
Why should we humans wonder . . .
That God hears prayer!"

The Poe

And I Shall Remember

by ROSA ZAGNONI MARINONI

I shall knot your memory tightly
In a corner of my handkerchief,
Along with the reminder
That I must purchase a skein of red silk thread.
And then, some day, long after you are gone,
I shall find the handkerchief,
And upon seeing the knotted corner,
I shall exclaim with a catch in my voice:
"Oh, yes, my Love—I do remember—I do—!"
And I shall be so stirred at the sudden memory of you
That I will forget all about the red silk thread—
And I shall go about with a snag in my heart
Where your going tore it, one summer night long ago,
When the moon was in flower . . .

Action

by GRACE MEREDITH

One thing that I am sure of,
That girds
With hope the daily meed,
Is that the Power which is above,
Must joy in the far greater love
Displayed in one unselfish deed
That meets an urgent human need,
Than in a thousand words.

Shifting Scenes

by PAUL JANS

"The sorrow of it is that only rarely
Are we to know until we are too old
Or too unstrung."
—Ruth Lechlitner in *The New Republic*

The search is long for those who search,
  The world is just half real . . .
To lack some sense of gratitude
  Small matter that we feel!

Our views are changed a thousand times
  Arriving at a fact . . .
Good God—how few know what is real
  Till after the last act!

Life Is Endless

by MARION B. SHOEN

Life is a tapestry of faith and hope
With bright dots sprinkled through;
The side that's right is glad and bright
Though the warp be a sober hue.

When you've come to the end of your rope
There's one thing you're sure to do;
Tie on a brand-new ball of thread
And weave your pattern through.

"An Old Man Writes"

by VERNE DE WITT ROWELL

An old man writes—an old man bent and broken
In Life's queer battle—
Writes queer thoughts he left unspoken.

Shades of the living, spirits of the dead,
Rap once for "yes" and twice for "no" to answer, please
Queer questions brooding in an old man's head.

First, will the dead past come to life again?
Will friends of youth return and how and where?
Shall we live over all Life's joy and pain?

I hardly think the fire of Christian hell
Shall ever frighten our child-minds again,
But will sleek priests concoct some other spell?

Out of rejected stones, the Temple build;
(Our mystic order spreads across the plains)
All are rejected when the heart is stilled.

Think you yon golfer with his clubs and caddy,
Will then count more than vagabond and dreamer?
A man's a man, and nothing more, my Laddie.

Out of rejected stones, a fortress building;
The rich-in-state have scorned us! Comrades, rally.
New suns are dawning, our new temples gilding.

Let each man worship any God he chooses,
But all be kind to fellow human hearts;
Let each man treasure anything he uses.

All races equal, black or white or yellow;
Peace has its thrills more eloquent than war;
Share just a little with the other fellow.

After Much Tribulation

by MARY E. ASKINS

Be not cast down, O Soul,
Nor from the ground suspire:
Rise like the Phoenix, Soul,
Reborn from beds of fire!

She

by MARGARET NICKERSON MARTIN

So very real did her fragrance hang
  In the old familiar place
I half expected to hear her speak;
  See her smile; her lovely face.
That haunting sense of her old perfume,
  Her presence glimmering there—
Thought I heard her laugh ring happily,
  Sitting in the worn old chair.

Though I cannot always find her there
  When the day has been too bright—
'Tis when I return with weary feet
  Her presence is like a light.
The flower smell from her shining hair
  Drifts along the twilight gloom
And I've found a peace beyond compare
  In that old familiar room.

As You Come Back to Me

by RACHEL ALBRIGHT

I thought I had forgotten—
  But when the south winds sigh
I hear a phantom footstep
  And swear you're passing by.

And as the snow falls gently
  To nestle in my hair,
It seems as though your fingers
  Have come to cuddle there.

The very touch of sunshine
  That warms me o'er and o'er,
Reminds me of your promise
  To care forevermore.

I thought I had forgotten—
  That's what I meant to do;
But how can I forget, dear,
  When Heaven pleads for you.

Restoration

by ANNE REILEY NESOM

Grieving I sat lamenting my fate
And wept, overburdened by sorrow's weight;
The house was barred against friends and light
Till an angel came of dazzling sight.

"Weep not for the one who has gone," she said,
And with healing touch she soothed my head;
"For he has discovered life and peace;
He begged me to come and bring you release."

Then my soul was filled with the light of day;
I rose up with joy and went on my way.

Poets' Page

Gratitude to Life

by JOHN WARREN

When Death shall come
And take my hand
And lead me an unwilling traveler,
This I to him will say:
"I have too much work to do,
And many mountains yet to climb;
Much wisdom yet to learn,
And many god-like gifts to cultivate;
Much good to do, much evil to undo,
And many struggling souls to aid to Higher Life.
I have not reached as yet the Christ-Man
That I want to be."
If he insists that I should go,
With my last breath I this to Life shall say:
"I thank you, Life, for the privilege
To leave my inspiration to the World!"
Oh happy Thought in my last Hour!

That Inner Urge

by CYRUS C. PARKER

You've a place in this world,
Your destiny is fulfilled,
To you life is unfurled,
As your talents you build.

Each has talents and gifts,
At birth he's endowed,
There are no maybes or ifs—
It's all been allowed.

In the great scheme of things,
Each past life builds,
To the present one brings,
What each one wills.

Happy is the man
Who's found his desire;
It's he who says, "Can,"
In whose eyes burn the fire.

You may feel an inner urge,
To do or be something;
Let your creation surge!
Don't drift and be nothing.

Tangible

by GRACE WOODWARD HOWARD

That thoughts are things there is no doubt,
If you need proof, just send one out.

Send direct thoughts, with messages,
Not thoughts as vague as pale mist is.

Then watch results and you will find
Answering thoughts bombard your mind.

Since we pick voices from the air,
Then why not thoughts—they're everywhere!

What Then?

by STELLA FLOWERS HASTINGS

Is life of us ephemeral dream
That ends like foam upon the sea?
Are oceans of exalted truth and love—
The seas of virtue and experience
Just figments of the changing mind?
We bathe in stagnant pools of sin
And false desires: too soon forget
The doves that coo so tenderly
In gardens of simplicity:
Forget the flowers, the trees, the birds—
The plaintive melodies they sing,
That we with god of earth-desires
May each debauch the mind! Find
In throes of biologic thrills
Satiety from sex appeals,
Forgetfulness in wine.

No longer do we seek for love,
For children and a cottage home:
We seek for marble mansions,
For power, for glint of wealth;
Yet any hour we may be called upon
To give account of thorns we grow,
Where once the roses bloomed.

We blunder on through life to death;
Death! What then?
Who knows, who cares
That we have bathed in Virtue's sea,
Or wallowed in the pool of slime?
So soon the world forgets.

The clock of time ticks on,
We do not count the hours,
We do not heed!
We do not think we need!
The grave is deep!
What then?
Silence! The dust renewed,
The Soul reborn.

Ships

by IDA BASSETT BOTTS

Life is a river ever flowing,
Emptying into an unknown sea;
Upon its bosom ships are going,
Outward bound for eternity.

Upon its shores are alluring pleasures
And the ships often dock for a little stay;
Thus ties are made that will live forever,
Enduring ties, of yesterday.

But never once (so goes the story),
Has a ship in reverse been known to sail,
And never once has there come a message
From ships in advance, we would love to hail.

But ever onward, sailing—sailing—
Each ship a soul on a silvered sea,
Charted alike, for the port of Tomorrow,
That land of intriguing mystery!

Fealty

by OLIVE SCOTT STAINSBY

Within my heart no bitterness remains;
No memories of the pain are left to sear
The soul of me; no mournful, sad refrains
Now haunt me; neither hold my eye a tear;
For ploddingly I go my busy way;
I talk and jest with those I daily greet,
And feel no pain, as always, day by day,
I chance my curious fellow-man to meet.

Yet, when alone at night, I dream my dreams
Of that glad time when you and I were one.
I almost feel your arms again. It seems
That you are there from set to rise of sun.
My heart denies that you are gone away;
You will come back to me at close of day.

Voyage of the "Venturesome"

by PAUL JANS

"Some say it is madness to sail unknown seas—
But with this madness Columbus discovered a new world."
—*Far Horizons.*

Some say I have a madness—
To use life's spice and breeze
To bear me past all horizons
Upon uncharted seas.

But I have found an inner-pride
Can keep no sluggish hull
That freely through all waters glide
Without a barnacle.

What if my dauntless rig goes down!
Nor waits for days to come
That *others* solve life's mysteries
Where they are anchored from:

I shall have breasted every tide,
Untricked at length by none,
And shall have earned discovery
At night and in the sun;

I shall have felt the ropes grow taut
Beyond doubt's quivering sail,
I shall have weathered every storm
And fearless faced each gale;

I shall have known more ecstasy
Than nature in the raw
Unvisioned in their fond farewells,
Who, just my light rig saw

Departing from the trodden path
And beaten hearts of men!
We who beyond far horizons
Saw—yet returned again.

Dreams That Come True, or the Symbolism of Dreams

By MARY E. ASKINS

DREAMS may roughly be divided into two groups, (1) the dream which is a meaningless jumble and (2) the symbolic dream, usually vivid and short, always having a meaning and sometimes predicting the future. For years I have had dreams of the latter kind and experience combined with what I have read has taught me how to interpret them.

The first one that I can remember occurred when I was visiting some friends who lived on a farm. I dreamed that I was sitting in my bedroom, when the door of the closet opened and a large rattle-snake came out and made a bee-line for me. I was frightened and thought "I must try to kill this snake if I can." Then I awoke. The dream was vivid and I wondered if it had any meaning.

Several nights later I was seized with severe pain in the middle of the night (I had appendicitis at the time but did not know it). I had no medicines with me and my friends were Christian Scientists so I knew they had no drugs in the house and as I did not then believe in spiritual healing, there was nothing to do but grin and bear it. I passed a sleepless night, tossing restlessly and listening to the whip-poor-wills' incessant calling. As I lay there I thought of my dream and realized that this attack was what it had meant. The snake was a symbol of pain and had I understood it in time, forewarned being forearmed, I would have had some pain-killer on hand.

I have often had this dream since; sometimes the snake stings me, sometimes I am able to kill it. It has always been a warning of illness to myself or a dear one, and once it turned out to be a warning of death. Fire is, for me, another symbol of illness. I have several times dreamed of being in my childhood home which was on fire and I was trying to rescue somebody and this dream has been followed by the illness of some member of the family.

Freud would doubtless consider that the snake was merely a sexual symbol, but other psychologists including Jung think that "while many images in dreams can be reduced to an obvious sexual significance they refer primarily to other problems in the dreamer's life and often symbolize not physical sex but factors of character growth."

Most of us are struggling with problems and sometimes the symbolic dream is a pictured statement of one's problem. When faced with a decision, for instance, bridges, cross-roads and rivers to cross often appear with the meaning of crossing a Rubicon, making a decision.

The dream of flying, quite a common one, may mean escape into fantasy, "the tendency to do great things in imagination rather than in reality."

Another common symbol is the house or room which represents the dreamer's own mental life. I often dream I am wandering through a large house or hotel many of whose rooms are unfurnished. Doubtless this means I should set to work to furnish my mind better! Or that there are large parts of my consciousness that are not being used.

I have had several warnings of death in dreams. These dreams may be quite simple, such as merely seeing a coffin. They are vivid and in my case have usually been repeated three times.

An intimate friend of mine had a curious symbolic dream followed by a tragedy in her life. She saw two warships painted black. They were firing at each other and suddenly both turned turtle and sank. The dream then changed and she found herself reading a newspaper account of a tragedy. The dream was vivid and alarmed her, but she could form no idea of its meaning. Some two weeks later her fiance, a hot blooded Southerner, quarreled violently with a friend. They decided on a duel with pistols during which both of them were killed. The newspapers printed full accounts of the tragic occurrence, which had obviously been foreshadowed in my friend's dream.

The symbols of dreams do not always come through clearly to the conscious mind and therefore they must often be interpreted in a general way. For instance, my sister lately dreamed she was wandering through a large house and in one room she found me lying on the floor, very ill. "This dream," I told her, "does not necessarily mean illness for me. It probably refers to a friend or may simply mean you are to receive a shock of some kind." Several days later she heard of the illness and death of an old friend.

It would seem from this account that all prophetic dreams are unpleasant, but life's joys as well as its sorrows sometimes "cast their shadows before." Months before my daughter was born I dreamt I was sitting quietly indoors when I heard a child crying outside. I went out to investigate and found myself in a field of flowers from one of which proceeded a tiny wailing. Walking over to this flower I saw lying in its cup a baby girl wrapped in cotton-wool. I picked her up, she stopped crying and I took her indoors and said, "I have found a dear little baby girl." The next morning I told my dream and said, "I am going to have a girl," and so I did!

At one time a friend of mine was making an intensive study of psychic matters and used often to have vivid symbolic dreams. In one of these she saw a white swan flying and watched it alight and drink from a spring amid some rocks. Next day she asked a fellow student who was interested in symbolism, to interpret the dream and the student said, "The swan is a symbol of the soul and the spring means the well of wisdom which is in the hearts of us all, while the rocks represent the difficulties we must encounter before we can reach it. Your soul is finding this well and beginning to drink of it."

Dreams like this "cheer the long watches of the night."

It sometimes happens that dreams cause themselves to come true, as it were. Hans Andersen, the gifted writer of fairy tales, dreamed while he was still poor and obscure, that he had become famous and that his home town was illuminated in his honor. He told his dream and people said kindly, "Well, I hope it comes true." Years later when he had achieved world-wide fame, he paid a visit to his home town and the citizens said, remembering the dream, "Let us illuminate the town for him and make his dream come true," and it was done.

It is an interesting fact that whereas in the past learned people looked on dreams and their interpretation as silly nonsense and "old wives' tales," nowadays psychologists regard them as highly important and are able to cure nervous and other disorders by the clues they furnish to the inner life of the patient.

Few of us are perfectly adjusted and I feel sure there is much we could gain by studying our dreams consistently and seriously.

The Street Musician

by MARY E. ASKINS

"Here all day with my violin
I stand and play for bread and bed,
And men and women come and go
And they're all alike," he said.

"But *one* came who was different,
She had the clear eyes of a child;
She dropped some coppers in my cap
And looked at me and smiled.

"Her grey eyes said, 'I understand';
Her kind eyes said, 'I know your pain.'
I turned and watched her down the street,
I wish she'd come again.

"Now when I play I think of her
And when I dream, it's her I see,
And yet she only passed me by
And smiled and looked at me."

Success

by EDITH CARRINGTON

It makes no difference how often you fail,
If you're lucky enough to possess
The grit to start over, no power can prevent
Your ultimate claim to success.

OIL

By VENUS G. CALDWELL

THE study of living oil will open up a way to a "Fountain of Knowledge" greater than ever has been revealed to man. We know he has hardly begun actively in the realm of Things being created by thoughts in the physical world.

Far be it from me to disturb any of the established laws of science. In my heart there winds a track of feeling for all beliefs having a useful hand for humanity.

Let us penetrate beneath the troubled water of Ocean and reach the tranquil depths of Earth and find the pool-nests wherein living oil is sealed in the stones of the Fourth Dimension pathway. How does it get there and why?

First, Life is the motor-power in the Sun, ever seeking its mate in marriage through the Nine vibration digits. These two laws are the Spinners in the Sun, ever weaving tapestry designs in colors in the loom-nest of Home and Family. Oil is their food substance; water is its hand-maiden.

Oil is drawn by Cosmic Rays into the vegetable kingdom. Its life controls the nine vibrating sexation and produces fruit and grain food. The positive law carries the wine; the negative law is the cup. They must drink—create nests wherein love babies grow.

We must now deal with material matter. Did you ever wonder what becomes of the oil produced in the vegetable kingdom for just one year? The great forests and all life in it after a destructive fire? Is there such a thing as waste in the plan of the universe? No, verily, no. Where will we find an answer to the startling secret of Earth, wherein there is no dead matter?

Oil buried deep in Earth is food substance for all Life: The Sun draws Earth's living stream of oil into the vegetable kingdom; the Mechanical Workers (electrons) create it into grain and fruit; the Animal kingdom—through their alimentary canal returns it again into water. All rivers flow south, empty their water with oil in it into the ocean, where oil is separated from water by salt. The great motor of ocean forces it back into the land, its home.

Let us follow the oil, now drugged sleepy after its chemical change, through salt and find its hidden burial ground in land. Behold the great deposits of oil floating upon the Gulf around the mouth of the Sabine River (Texas). So great is this deposit, the masters of sea-going ships, when caught in a storm, take advantage of its quieting effect upon the water waves to save them from shipwreck. Where does this oil go, and why there at all?

Again, Oil is the great electrograph which hangs in "The Heavens" and controls the "Romance of Love," which bridges the gulf of time and space, ever weaving out in the stillness Cupid's drama of mating and producing Life according to the mathematical law of specie, that "Something" which holds all Life formation in its own line and space in the Fourth Dimension of space.

We will have to look inward and see the internal workings of Earth's Construction, which is all arranged to receive again and again the sleeping Electrons and their Oil. The Gulf of Mexico, as well as all coast lines, have many suckers with dragon mouths, who are ever sucking the salt water and its valuable cargo of Oil wherein are embedded the living Electrons, through its huge alimentary canal, up through Texas, Kansas, Illinois, Ohio and Pennsylvania! From there its great tail reaches across New York and emits its sea-water into the Hudson river, where it again finds its way back into the ocean. This great ocean stream, warm from the Gulf, feeds with its electrons and Oil the vegetable forests across the United States.

This explains the mystery of Sea Water in the Hudson River. All this and more has been wrapped for ages in the unknown equation of algebraic simplicity in the essence of things.

LIGHT

Every Star is a heavenly Light-nest in which Angels grow. These personalities radiate a light we name Electricity. We plunge into the mystery of light because all questions are yet unsolved, making research an extraordinary fascination. To me the subject will be solved through the Home-fires where Life creates Things, Symbols of thoughts.

COPPER

The Fourth Dimension of space contains a copper wiring system in Earth. When a wire breaks in Earth, an earthquake results. If one breaks in the Air, cyclones happen. The key to all this is in the Nine Vibrations, where in all dreams men have dreamed as they came down the mystic ages, are yet most real and actual.

Here we find thought, vibration, that "Something" named Mind-Animal Instinct. Yes, the Law of Life always has been and always will be the blind Soul-mind winding its way back to its home-nest. Why and How—they use the radio Copper wires sending sound-calls each to its own kind.

Moses—found copper to be a physical substance between faith and God, otherwise he would not have made it the heaviest part of his freight into the wilderness; hence, copper became a personal religion among the Egyptians and they wear copper jewels to this day.

We have faith in copper and zinc for motor-power in our engines. The radio voice is controlled over copper wires. Meteor-substance is copper.

Sulphur, Oklahoma, is a large deposit of copper which fills the air and water with healing power: Those who have faith in "The Over-Soul" journey into its magic charm and are healed.

THIS THING CALLED MAGIC

By PEARL M. HOLMES

IT HAS been said that "Hope springs eternal in the human breast," and it seems that there are other emotions just as vital and one is the race-old belief in Magic. A furtive and shamefaced belief in the supernatural powers of man.

Education labors to dispel this age-old superstition, science scoffs and the skeptical smile contemptuously and just as it seems that these forces have triumphed, something happens to give this old belief a new lease of life; it seeps through a new generation and the old dam of ridicule has to be rebuilt.

About three years ago a leading magazine used on their front page an article entitled, "The Curse of Amen Ra." The author boldly set forth the opinion that the legendary curse of that Pagan God of the Nile had come to pass when the tomb of Tutankhamen was opened and to prove it, told of the tragic fate that has befallen nearly all of that ill-fated expedition. Lord Carnarvon was stricken within six hours of the time he had watched the workmen pry aside the great stone door. They were all vigorous men, youthful or in the prime of life, but most of them have died and many of strange ailments that puzzled their physicians. A newspaper correspondent told of a camel driver who watched the expedition clearing away the debris of centuries and who remarked to the reporter, "They will find much gold and Death."

The author told how the possession of small objects from the tomb held as souvenirs brought down so much disaster upon their owners that they were glad to pass them into other hands. A noted English scientist, Arthur Weigall, late Inspector General of Antiquities,

(*Continued on page 28*)

On the Development of Magical Powers

By RAQUEL MARSHALL

(Continued from last month)

THE Elder Brothers, the Holy Ones, the great Teachers of humanity are not and have not been discarnate spirits, but men who have learned how to use the body, their instrument, how to purify it and raise it until they no longer need to function exclusively in it, but use it to communicate with others in less evolved bodies.

From sensual indulgence of the body Man has flown to the other extreme and prided himself, mistakenly, upon the abuse of that fine instrument, in the name of holiness. The Hermit Saints, the wearers of hair shirts and sitters upon the ancient equivalent of flag poles and the modern Hindu Fakers are the worst offenders in this matter, having set horrible examples which mistaken followers have striven to emulate by the thousands.

Man's body is a world which contains all the lesser kingdoms, mineral, vegetable and animal. Where Nature leaves off, Man begins, and that other world of the soul impinges and overlaps. Where the soul or psyche leaves off, the world of Spirit begins, impinges and overlaps. Herein has great confusion arisen, for though there is a vast difference between the words psychic and spiritual, many people use them interchangeably.

Man's flesh contains points of contact whereby the individual dwelling within the complicated whole, may contact and know of both psychic and Spiritual worlds, though of the latter only slightly at present. His fleshly body is surrounded by and interpenetrated with the less fleshly, but still physical bodies known as the etheric and vital. Surrounding and interpenetrating these is the astral body, the point of contact with emotional things, the desire body which partakes of both the animal nature and mental. This astral can also be divided into layers of varying density, according as it approaches the material level or reaches up into the mental regions, but these divisions are best left alone by the beginner until the large divisions are perfectly clear in and familiar to the mind. Beyond the astral, though interpenetrating it is the mental body, also divided into "layers" of varying density as they approach the astral or reach up toward the Spiritual. This mental body in its lower strata is colored and motivated by desire. Herein lie the vast worlds within worlds of the psycho-analyst, the amorphous states of consciousness, sub-consciousness, desire, thoughts and images, the tremendous creative world of "psyche." The animal, and the man but little evolved above the animal, function largely in the astral world of desire. Their image-making, thought-creating functions are comparatively slight. But the man of average development functions mostly in the astro-mental world, with flashes occasionally coming through from the Spiritual world.

The points of contact with these super-physical worlds is through the seven vortexes or Centers, called *Chakras* by the Hindus, which are in each body and have a point of contact through certain organs in the physical body. They are like the various electric switches in a house, some of which turn the current to uses of light, others to heat, some to run the vacuum or the radio, or sewing machine, yet it is all the same current of varying intensities. Many schools teach a premature concentration upon and development of these Centers of force, a procedure which should never be undertaken without due understanding of what it is all about and without the guidance of a true teacher. The "main switch" is in the heart center, the vital currents pass through the spleen, and so the Life Force is differentiated and stepped down to our various needs. To switch the power necessary to run one thing over the wires of another is often to blow out a fuse or cause a short circuit, so in the matter of the vital currents, it is well not to trifle with them. The mental body is contacted through the mind and the mind operates the brain. In the brain are those two mighty centers in the pituitary and pineal glands. These organs are as yet only rudimentary, not devolving, as most scientists think, but evolving, delicate instruments which can be used even now and will be so used ever more and more as Man reaches a higher state. It is toward the use of these mighty transmitters of vibrations from the super-conscious worlds that the student is trained for the attainment of true knowledge and power. It is by them that Man, the "seed of God" wrapped like the seed in many layers which he must penetrate and utilize, will burst his husk and begin to climb towards his true domain of Sunlight and Air. All activities are, in essence, Spiritual activities, since all is One, but from our point of view they are regarded as pertaining more to one or another of the various levels of our being. The worlds of the psychic are the Astral worlds and have as a rule little to do with the spiritual. Most of the powers which the psychic strives to develop are astral powers. In the astral worlds dwell the vast majority of the so-called dead, at levels corresponding to their development and desires. For there is a spiritual law of Gravity by which, as water seeks its own level, the evolving soul finds its true level and which cannot be evaded and in which there can be no pretense. In that world, however, the bodies of an individual are not so closely bound together as on this plane, and so we may contact shells, or memories, or desire bodies of our friends, and not necessarily the friend himself, for the bodies may be animated by him telepathically, if the bond of sympathy is strong enough between him and ourselves, or they may be animated by various other entities who stand behind the puppet and pull the strings of memory and association and make the right gestures and give the right answers.

Through this world we may also contact the Memory of Nature, the Astral Body of the Universe, sometimes called the Akashic Records, wherein still dwell pictures of all that has been, and by process of effects from pre-started causes, all that will be.

Tremendously interesting, beautiful, dreadful and astounding are the adventures one may have in the Astral world of psyche, but they are not Spiritual nor does the ability to contact this world denote spiritual advancement. This is to be remembered.

However, unless the armor of pure motive and the shield of love be worn, it is exceedingly dangerous ground upon which to venture. For like draws like, and to have within oneself vortexes of evil passions is to draw evil forces to those vortexes and risk terrible dangers.

Spiritual experiences are on a far different level, reached through far different points of contact and are rare. For unless the instrument be purified and trained it is difficult for the memory ruling portions of the brain to receive or retain vibrations of that world long enough for us to waken and take cognizance of them.

The true student of the Occult will not wish for premature powers, but will study patiently, slowly, sorting out and indexing his facts, correlating them with his own experiences and striving not to confuse those of one level with those of another. And because he has developed power to be aware of the astral planes he must not think himself a "spiritual" teacher. He has but proceeded from the coarsely physical to the less physical, or from fine mental perceptions to still finer mental perceptions. But the urge within him which keeps him striving, struggling, hoping, reaching ever upward toward his glorious heritage of knowledge and wisdom, which keeps him ever expanding, opening like the mystic Lotus to the Light of the Divine, that is indeed a spiritual force and one which will inevitably bring its result of help and increased true "magical" powers.

(The End)

OLD HOUSES

By GEORGIA MOORE EBERLING

Longfellow once wrote a poem about houses. He declared that

"All houses wherein men have lived and died
Are haunted houses, through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air
A sense of something moving to and fro."

WHO has not felt that "impalpable impression"? Have you never turned when alone in a room with the strange sense that you were *not* alone, that someone was near you? Have you never in that second when the light flickers on, almost seen a vanishing form? A "sense of something moving"?

Until recently I lived in rented houses, places wherein men had lived and died before me. I recall one place distinctly. It was pleasant enough with big, sunny rooms, but I never felt at home there. Sickness, unhappiness were our portion there. I do not say it was the SPIRIT of the house that was wrong, neither do I say it was not!

I recall another house in which I was dissatisfied and unhappy. I never planned a thing for that home except to move from it. I knew the former mistress of it had been obliged to live there after a terrible experience, a happening that all but blasted her reputation, and that certainly destroyed her happiness. I have always thought that her jealous husband kept her there purposely to see her suffer from memories. Did some of the spirit of her unrest, of her soul travail have lingered on in the house to make me feel the same?

A friend tells of this occurrence. The home they planned to buy was highly desirable from the viewpoint of location and arrangement, but she never liked the place. There was one bedroom in which she could not sleep. Her husband worked nights and all through those long hours while he was gone she says she locked herself in a room in the other part of the house, refusing to leave it even to answer the telephone.

Later her sister, a teacher, came to live with them and she had to occupy the room in which my friend could not sleep. Neither of them mentioned the room until the house was sold, then the sister said:

"I never was so glad to get away from a place. I hated that house!"

Curious, my friend asked, "Why?"

"You'll laugh," her sister told her, "but I never turned out the light in that room that I did not think I heard a scream!"

Could some great unhappiness have been within those walls at some time and the spirit of it have lingered?

Science tells us that there will be perfected soon a machine that will take from the air words and speeches uttered long ago. They declare that no sound is ever lost, somewhere in the ether is floating around every word ever spoken! Even now the device has been perfected to the extent that the walls may be scraped down hours after the occupants have left the room, and the conversation held there recorded.

If this be true, think of the inaudible aura surrounding us. Could it sometime be so strong in some houses that we feel it?

Just recently I had dinner in a fine old home that was built by a pioneer of our state. It sets back in a great grove, reached by a winding driveway. The old stone house has big, high-ceiled rooms, open fireplaces, curving stairways, clever nooks, and though the wall paper was stained and peeling, the varnish discolored and old, such a spirit of peace lingered in those rooms that I felt instantly at rest, relaxed. I knew

(Continued on page 31)

THE PORTRAIT

By E. M. TIGHE

THIS portrait seems to interest you, sir! If you knew its history it would appear still more extraordinary. But I never tell it. I would be taken for a fool or a madman, and people in the neighborhood would gossip about me. I am old, sir, and I need peace and quiet. This is my mother's portrait! You are doubtless wondering why I have it in this room instead of my bedroom or sitting room! There's a strange story here.

I repeat, this is my mother's portrait, or rather this became what you see. Listen and you will understand.

When my father was young he had literary and artistic ambitions. He was a composer, painter and poet. He wrote poetry, painted pictures and earned a precarious living playing the clarinet in a small theater in Paris. Finally, tired of his irregular mode of living, he got a job in an insurance company where he remained until his death.

All this you will say has nothing to do with the portrait. Well! I'm coming to that. When he was playing in the orchestra he fell in love with a young actress whom he admired every afternoon. He married her. She was my mother. Do you notice the sad expression on her face — the drooping mouth, the curls that fall on the thin cheeks, the lines of worry, the nervous tension? I don't think that this likeness is perfect. There has been a great deal of discussion about this portrait! My mother died when I was a baby. My father was inconsolable; he took to drink, became careless in his appearance, and lost his job in the orchestra. He would have finished as a hopeless drunkard if he had not met a wine merchant whose daughter fell in love with him. Her name was Eva Butelard. My father was a very handsome man with gentle blue eyes. He admired her and proposed within a short time. She exacted of him that he must find steady employment, and give up drinking because she didn't want to marry a failure. He got a position in an insurance company and they were married immediately. Eva resembled my mother a little. She was slight and dark, but she had smiling grey eyes instead of sad dark eyes, and a sensual smiling mouth instead of those thin sad lips that you see in the portrait.

My father had a son by her, who died in six months of a strange, baffling disease. I shall not go into details, because it would make my story too long. His home life with his second wife was very happy in spite of the fact that Eva became nervous and unhappy after her baby's death. She would shut herself up for days in her room, refusing all consolation. When my father asked her about her condition she always answered: "I don't know what's the matter with me. I'm afraid—I feel that someone is watching me, and wants to get rid of me. I cannot be happy!"

My father said to his intimate friends: "I know why she is suffering. I should never have married again. It was madness."

To amuse his wife, and I think also for love, my father decided to have her portrait painted. He went to one of his old Bohemian friends, Felix Medard. In two months the picture was finished. The portrait was good, although my father thought that the expression was not like Eva's. Three years passed, and my stepmother became sadder each day.

Her portrait was hung in the dining room in front of the window. The visitors admired it greatly. One afternoon while my father was gazing at it he called my stepmother to his side and said to her: "Look, Eva, your portrait. It's extraordinary! The expression is changing."

Eva examined it and agreed that it had darkened somewhat. They called Felix Medard, who was surprised that a picture could change in such a short time. "The pigments sometimes change

(Continued on page 32)

Do You Say

Ad'dress for *A-dress'*
Dat'a for *Day'ta*
Kew'pon for *Coo'pon*
Bowe'kay for *Boo-kay'*

The first pronunciations are all incorrect.

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Names are not analyzed privately for a stamped, self-addressed envelope. The service in the magazine is free and is designed to help those who are in distress.

C.R.S., So.Dak.—Use Carl R. S——. This gives you much more strength. You will do best in handling routine and details, music, accounting, architecture, etc. You have strong numbers—use them.

C.A.G.E., Calif. — Use C——— A. E—— as a signature. You have unusual executive ability. Use it in some practical line or in some line of entertainment. Your work in the world is to make people happier, better or healthier.

A.E.N., Ill. — Your signature and birthpath are identical which means that you are working in perfect harmony. Your tastes are domestic and helpful and you would make a good teacher.

A.J., Wash.—For business use A—— J—— and no initial. This gives you a good financial vibration and executive ability. Socially use Mrs. B. A. J—— or Bertram A. J——.

B.L.L., N.Y.—Your "official" signature is excellent. Why not use it all the time. If you use your nickname always use the initial "L." You are helpful to others; make a good home and could also do well in some conservative business.

N.G., Ill.—Your analysis is correct. Your name and birthpath are in perfect harmony. Your work in life is to create, invent, promote, make new trails. Do not attempt routine or detail work. Almost any practical line will suit you.

P.E.M., Ohio—Although you love music, do not try to make it your career. Invention is good. I suggest you leave off the "s" from your last name, and spell it "Meyer"—P—— E. Meyer. Your present line of work is good. Stick to it till the "break" comes. Do your chemistry on the side.

H.W.S., Mich.—H—— W. S—— is a perfect signature. You should be in some practical, conservative line of business which will help people to be healthier, happier or better; something which will improve home life.

A.R.P., Ala.—Write out your first name and use the initial "R." Your present signature is out of harmony. You have much executive ability and should find financial success easy to attain. Success would come more easily if you took the name Andrew in place of your present name.

B.J.M., Kan.—You came into the world to make other people happy. You should always use both your names "B— J—." You have a keen brain and you may be famous when you grow up.

H.M.J., Wis.—You seem unusually well suited to each other. You are ambitious with a birthpath to conquer the world. You have a clear, logical brain and real leadership. Use the signature H. M. J——.

J.H., Pa.—By all means devote your life to philosophy of some sort. You came into the world to teach, write and help others in just those lines. Use only your middle and last name and forget your first name.

M.H.S., Calif.—Your "lucky number" is 7—your birthpath total. Names which total 7 are in harmony with you. Your best day is Tuesday.

L.L., Ill.—Your suggested nom de plume is excellent for writing. You are artistic, versatile, fond of change, travel and new experiences and should make a success in the literary field.

F.McC., Ohio—Flora McC— is your best signature. You have a good head for details and are very systematic, just and honest, practical, progressive.

M.Q., Calif.—Either Mary or Mary J. are good. You are restless, inclined to be extravagant and lack concentration. Get over your "high, wide and handsome" ways and stop scattering your interests. Find some definite interest and stick to it.

J.C.Y., Wash.—Although it is not correct to use your husband's name or initials except for social functions, it is really more in harmony with your birthpath than your own. You are practical, have executive ability, leadership, good judgment.

J.P.G., Ill.—All three signatures harmonize with March 30th. Your life seems beset with many obstacles, but a study of occult and metaphysical subjects will help you to understand life. You are suited to professional work in scientific or metaphysical lines. Assumed names are always considered.

M.F., Ind.—The signature you signed to your letter is excellent. You have a powerful birthpath; a strong name. If you do not succeed it is because you are too "bossy." Give "the other fellow" a chance.

J.L., N.Y.—You have described yourself exactly. You were "put on" because you were asleep; but now you realize you can reach higher things. Read good books. Live in a house where the number adds to 4, 6 or 8.

C.W., Calif.—Spell your first name Cecilia. Then you will have a strong, harmonious name. You are independent and capable. You just did not marry the right man.

M.W.H., Pa.—Your signature throws you into needless inharmony. You are active, energetic but too careless for real success.

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Questions are not answered privately for a stamped, self addressed envelope. The service in the magazine is free and is designed to help those who are in distress.

J.G., O.—Not before December. Then he will do well for years to come.

L.H., Calif.—Content yourself with Life as you find it; a change comes after three years.

C.N., Calif.—You will get an answer but not from them.

W.S., Ill.—The chance you are looking for will come but not from the source indicated in your letter.

N.K., O.—Time not indicated; but events indicate about one year.

E.E.P., Can.—Minor changes are indicated for this year. 1936 is your best year.

C.A.B., Wis.—The fall looks more prosperous for you but the winter of 1936 brings real success.

Mass and Energy One — (*Continued from page 7*)

load or to sustain excessive motion, it will drop in two pieces. The steel always is found to have crystallized. This means that the working steel-electrons did not return, finally, to the shaft. The present writer has witnessed a great steel shaft, some 20 inches in diameter, from overwork drop off as though it were glass. In fact, its cracked ends appeared to be glass.

Give motion to the record of a phonograph and leave the needle off. Take a finely pointed paper cone, fair size, and hold the point near unto the revolving disc and the sounds that were sung into it will be heard.

Here is proof that the electrons of inanimate mass, under motion, send forth their electrons. There is a test being made in Paris whereby discs are placed in a vault to remain there 100 years and then given motion to see if the work will eliminate its electrons. Further, as to non-material electrons, such as sung into a record, they are no doubt driven forth by motion easier than the inanimate ones are forced outward by motion. But it is known that by giving a chronometer great velocity, circular or straight line motion, it will cause it to lose time. This is because its inanimate electrons of the spring are eliminated; a similar phenomenon will take place with a clock's pendulum.

A bar of iron's length will be shortened under great velocity, and so will its diameter be lessened, under like conditions.

All know that animate mass, such as a human being, given motion, work, will finally be eliminated completely. This is because those electrons do not return to that mass. To induce them to return one must partake of food or perish. Certain animals have the great quality of inducing its electrons to return. For instance, frogs have been found imbedded in coal and sand veins for thousands of years, yet maintained mass. Some animals hibernate for many months and retain their mass fairly well. Many kinds of insects have been bottled and though not receiving air or food, they have maintained mass, in some cases for years.

Lastly, relative to inanimate mass, give a flywheel great circular velocity and if too great, it will fly into pieces. Take a piece of meat, salted or pickled, supposed to be dead, and its mass for years will be retained.

When a person works by thinking or speaking out loud, he sends forth his electrons with a velocity, first, of 1,100 feet a second. This velocity sets up the Hertzian waves that move outward with the astonishing speed of 186,000 *miles* per second. Under law, this motion continues forever. The electrons so sent forth reach the Infinite, under that tremendous velocity. Thus it has been proven that mass given motion, both animate and inanimate mass, do not gain electrons thereby. THEY DO LOSE THEM.

This statement seems to be an anomaly, when one considers the universe and lastly God himself, as the ultimate mass.

In this paper all statements to prove the contentions herein have been traced to the Infinite. Thus it seems to be quite necessary to show where dwells the Infinite.

Pass outward into space forever, and one feels that there one will find the Infinite. But pass out there to dwell, and then reason to find the Infinite. One will have to admit that He is over there, whence one came. In conclusion it is very reasonable to grasp the fact, namely, that all physical things are One.

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R.A.K., Ohio—The formation of the base line proves that you are of a very decisive nature. You are positive and direct in your thoughts. The condition of some letters also proves that you possess a logical and very analytical mind.

A.E.N., Ill.—There is no doubt you are an idealist. But when you put people on a pedestal try not to forget everyone is human. Their weaknesses are bound to crop out. Then you will be disappointed if you are not careful. Philosophical tendencies are shown in some letters and you have ability along a certain field.

N.M.R., N. Y.—That strain of individualism is something you should try to overcome as it is of no value to you. Although you can be outspoken you also know when to be discreet. You certainly can keep things to yourself. But do not carry it to a point where you become secretive.

L.J., Ill.—Use your strong will-power to overcome your depressive attitude. It will make life lighter and easier for you. As it is, you are too matter-of-fact and take very little on faith. Matters of the moment interest you more than anything else. Look ahead a bit and with more optimism towards the future.

E.M.W., Ga.—Creative ability and a strain of intuition proves you have some talent as a writer, especially along scientific lines. But these traits need development. More imagination is necessary. You have much more ability for building, constructing or making things.

M.L.G., Fla.—One very nice thing about you is that you are discreet in your speech. You do not gossip or discuss personal matters. In fact, you keep things pretty much to yourself. You are matter-of-fact in your ideas and take very little on faith.

E.B.S., Ala.—You are much too sensitive for your own good. The "m" also shows evidence of repression. These traits impair your sociability and the result is your circle of intimate friends is very small. You live too much within yourself and this is a detriment to your real personality.

B.M.P., Ill.—The concentration intensifies or strengthens every trait that goes into the building of your character. Especially when centered upon one particular trait, whether consciously or unconsciously. You are resolute and aggressive. Yet more will-power is needed.

N.B.W., Texas—The initial stroke on a capital letter shows you have an individual sense of humor. These are times when this trait crops out rather unexpectedly. You have natural ability for getting along with people, but there are traits that tend to upset this ability. You are reserved and selective in friendship.

B.J.M., Kansas—You possess good will-power and a mind that is now very logical in its process of thinking. But the chances are this will change in time into a more instinctive mental process. You are of a friendly nature, but inclined to keep to yourself too much. Watch out for your stubbornness.

R.N., Ill.—A sharp and investigative mind is clearly shown in your script. You are a person much interested in things in general. You need to develop more will-power. Mental force is needed if you are to make the most of your opportunities. You have a lot of persistence that is of great help to you.

C.C., Tenn.—A keen mind that is inclined to be a bit critical is brought out in the "m." You think quickly but systematically. Perseverance is one of your good points. When you have undertaken anything you want it done just so and at the right time. This is a fine trait but do not carry it to a point where you "pick" on others.

H.C., Kan.—Your natural impulsiveness is held in check somewhat by repression. It is this that prevents you from being too hasty. In spite of your friendly nature you are inclined to hold people away from you at times. One reason for this is that you are self-conscious. You are practical, original and have a strain of business sense.

W.M.G., Fla.—There is not the slightest doubt you have talents that can easily be developed. In this respect you are a rather unusual person. You would make a first-class Psychologist or Psychiatrist. If you prefer music or writing, you can take up either one. All you need to do is to make your choice and go ahead. But there are traits that undermine your self-confidence.

L.L., Ill.—A strong strain of physical mindedness is disclosed in your script. You want to be on the go all the time. People of your type always take a good deal of interest in outdoor life, or some form of sport. You are a practical person in every respect.

J.H.A., Tex.—Indecision is something that is causing you a lot of difficulty. Your mind swings too quickly according to circumstances and the opinions of other people. Try to set your mind on one thing at a time and it will improve matters for you in many respects. You are much too sensitive for your own good. As matters stand now it is causing you a lot of pain and embarrassment.

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R.M.M., N. Y.—You will not suffer loss of the house. An opportunity to sell without loss comes late in the summer or early in the fall months.

P.O.M., Cal.—The year shows gradual, absolute and certain improvement in health and finances. Also much popularity and happy conclusions to ambitions with association of influential friends. A stamped-addressed envelope will bring explanation of Daily Guide, etc.

J.H.A., Texas—By all means you should take up the practice of medicine and surgery. No one is better talented or gifted for it than you. Forget the other two you mention.

H.R.S., Wis.—You did not ask a question.

E.V.McC., Pa.—You should take up authorship, reporting or private secretarial work.

W.A.G., Ga.—The year is rather inactive and depends upon your own energy. 1936 is much better and very progressive.

H.C., Kan.—I am sorry that the answer to your question is positively no, you should not. I assure you that you will regret it if you do.

D.R.O., Can.—You certainly can do that without difficulty. Explain the situation to him; he will understand as he is very broadminded.

A.C.E., Ind.—Vincennes is the better place for you. Health and success come to you there.

R.N., Ala.—You will positively make some changes in your work for the better and travel as a result of it.

P.E.L., Ia.—Stay where you are. Your paths will cross again in that locality.

P.M., Ore.—Looks doubtful this year. Better chance in 1936 for your voyage.

W.G., Fla.—Absolutely not. It would be to your disadvantage. Wait until this coming winter.

A.M.A., Cal.—Your husband has a rather annoying year but your affairs will prosper. A home of your own and income develop next year through an important friend of yours.

Disney, Cal.—The invention is perfect and will be accepted profitably.

C.R.S., S. D.—Madison, Huron, or Watertown are all favorable.

G.H.S., N. Y.—The loan will be granted. Don't worry so much.

J.L., Ill.—No, this year is not favorable for what you have in mind. I suggest that you leave things as they are at present which will be much to your advantage.

M.W.H., Ill.—Yes, you will. An opportunity to do so comes this fall.

L.C.Y., Mich.—Sell it right now—the longer you wait the less you will be offered.

Practical Lessons in Palmistry — (*Continued from page 10*)

gery as the branch of medicine that he prefers. Of course these indications should always be taken in connection with the strength shown in the thumb, as this is often the best gauge to the perseverance and strength of character that is necessary for success in any line.

As to the spatulate hand, where the line of head is straight, and all fingers spatulate or nearly so, the inclination would be towards the general practice of law, whereas the same type of hand, with a head line slightly drooping, would enter the political field. The hands of many successful judges show the spatulate formation, but with the index finger pointed. The pointed index finger adds a quick, natural intuition to the other very good qualities of the hand. Often a spatulate hand with a short thumb and straight head line will be interested in the business end of law, that is, selling or dispensing of law books and materials.

The philosophic type hand shows the head line clinging to the line of life at its beginning and gradually separating from the line of life as it proceeds across the hand.

The philosophic is the type hand that leans towards religion and philosophy. The type hand, together with the head line, must be taken in connection with the thumb to show the strength of will-power to bring out whatever the talents of the hand may show. Some of the world's greatest religious leaders and teachers have had this type hand.

Where the line of head in the philosophic hand seems to slope gently towards the percussion of the hand, ending on the mount of Luna, its possessor will often turn to literature as one of the outlets for his talents. Many writers on religious subjects have this type hand.

Where the hand is of the philosophic shape, the head line straight, and the thumb short and firm, its possessor will likely be interested in religious matters from the commercial standpoint, as for instance, dealing in books of this type, often textbooks, schoolbooks, etc.

As an aid to choosing a profession, trade or occupation, these indications of the type hand and the head line will be found extremely helpful, as they give an accurate insight to what the individual is naturally well fitted for, and if these "handbooks" of nature were more often applied to the choosing of trades, professions or occupations, there would be fewer "round pegs in square holes."

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Bringing Your Stars to You — (*Continued from page 12*)

tions and attachments, romance, adventure and excitement in general. Life is a complete merry-go-round of activities for you throughout this month.

LIBRA

(For those born between Sept. 23-Oct. 22)

So you've been bearing down too heavily on the romance idea? Too bad, but not as serious as you think—things in romance will straighten out pleasantly later. Don't take a "back seat" for anyone now—step up and stand up for your rights—but first be sure you know you are right! The last half of the month looks best and then you will likely have some most agreeable experiences. Possible increase in money too.

SCORPIO

(For those born between Oct. 23-Nov. 21)

Your road of life has finally led you into fertile fields and green pastures because this month indicates some drastic improvements in your personal, domestic, financial and business affairs. Be alert to all new possibilities and do not hesitate to take advantage of all chances which are offered to you. It can be a most profitable and successful month if you keep going. Travel, too, will be delightful at this time. A feeling of security comes. News of bereavement.

SAGITTARIUS

(For those born between Nov. 22-Dec. 21)

I know you do not dote on mystery, but some mysterious happenings occur now; however, they are of a pleasant and beneficial nature—so not so bad, eh? The more you mix with others this month the better prospects you will have to put your ideas into practical use, as you will encounter good co-operation from others at this time. Probably have sudden boosts in position, gain a position if out of one or have increases in your income by being alert to the little things of life now.

CAPRICORN

(For those born between Dec. 22-Jan. 19)

Get out your glad-rags and go places. This is a month in which to celebrate because you have come out of the dungeon of doubt, fear and worry and will henceforth travel a more optimistic road throughout the year. General improvement in finances, health, domestic life, friendship associations, etc., are slated for you here. Little favors and considerations from friends will mean much to you. A happier frame of mind than you have had lately. Popularity and increases will be yours for the taking now.

AQUARIUS

(For those born between Jan. 20-Feb. 19)

You know from past experiences that there are occasionally some periods of inactivity during which nothing much can be accomplished. Here is another one for you—so do not expect much thereby not being disappointed. Considering this, pack up your things and go for a rest or vacation where you can mingle with optimistic people. Get your mind off from yourself and your own affairs too much. Shun gossip and avoid suspicious attitudes. Guard health, prevent accidents and all will be well.

PISCES

(For those born between Feb. 20-Mar. 20)

Are you one of the Pisces natives who is good at solving your own problems? If so, be glad because you must stand on your own feet with very little outside help now. If you are not used to solving your own problems, then you may have to learn to do so now. Do not let confusion and doubt control you this month. Outline a simple program for the month and stick to it. Guard health by careful daily hygiene and prevent accidents and hurts on your adverse days shown in the Daily Guide in this issue.

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Alexandrian Astrological Week — (*Continued from page 6*)

Rome itself. It remains to consider by what means its use was spread through that part of Europe which was inhabited by the nations whom the Romans called barbarians.

With regard to the general outline of the matter there is not much to explain. Everyone knows that the Romans were the masters of Europe. Nearly everywhere there were stations of the Roman armies, and those armies were recruited largely from the native populations. In some countries there were large and numerous Roman settlements, and everywhere there would be many among the barbarians who had availed themselves of the advantages of a Roman education.

Although the religion of the Teutonic race differed widely in details from that of the Romans, the two systems were so far similar that both were founded on the worship of the personified powers of nature. This degree of similarity would be quite sufficient to produce in the minds of the Germans the belief that the Roman gods were simply their own gods under new names. When, for instance, a Teuton heard his Roman fellow-soldier talk of Jupiter as the god who was causing the thunder, it would at once occur to him that Jupiter must be the Latin name for Thunor or Thorr, and this discovery would lead him to make further inquiries in the same direction. He would relate to his Roman friends the legends of Tiw and Woden, and ask them what they called the gods to whose characters such incidents were appropriate. Through discussions of this sort or by other similar means, it became very early an accepted belief among the Teutons that each of the principal Roman gods corresponded to a particular one among those of his own countrymen.

Now in course of time the Teutonic peoples became acquainted with the new Roman custom of reckoning time by weeks, and with the Latin names for the seven days. This custom they found it convenient to imitate in their intercourse among themselves. But in accordance with their usual practice, they did not borrow the Latin names of the days, but chose instead to translate them into something which they could understand. That the names had anything to do with the planets they probably did not know, but they knew that Mars and Mercurius were Latin for Tiw and Woden, and therefore Mars' day and Mercury's day became Tiw's day and Woden's day.

The fact that all the Teutonic nations agreed in adopting an identical translation of the Roman names of the days is worthy of note as a corrective to exaggerated views of the nomad barbarism of their early condition. Considering how the Teutons were spread over Europe, and how they were separated by their diversity of dialects, we can scarcely fail to see in the freedom of mutual communication among them, which this fact implies, an indication of a somewhat higher level of civilization than many writers have recognized. The late Charles Kingsley, for instance, speaks as if the barbarians who conquered Rome had found their way to the imperial city by a sort of accident or by a blind and mysterious instinct. Other writers, less excusably, have represented that the Saxons, when they came to Britain, were unacquainted with the art of writing and with the Christian religion. The fact is that our ancestors brought with them from the Continent not only their modification of the Runes, but also their adaptation of the Roman alphabet, and the universal diffusion among the Teutonic tribes of such words as "church" for ecclesia, and "housel" for the holy Eucharist, and of such a peculiar corruption of a Latin word as "bishop" from episcopus, clearly shows that however the religion of the Empire was despised by them, they were at any rate familiar with its external institutions.

So much for the European history of the Alexandrian astrological week. It has also an Asiatic history which is not a little curious. Many inquirers have been greatly puzzled by the discovery that in the modern languages of India the days of the week are called by names which, in their original Sanscrit form, are exactly coincident in meaning with those prevailing in Europe. As there is a notion that Sanscrit is of immeasurable antiquity, it is not surprising that the theory should often have been propounded that the planetary week is an Indian invention or even that it was a primitive possession of the undivided Aryan race. Professor Max Muller, however, has shown that these Sanscrit names were invented under Greek influence at some period later than the Christian era. The Indian Planetary week, therefore, like that of Europe, derives its origin from the astrologers of Alexandria.

In conclusion, I trust the reader will agree with me that there are few facts in the history of language by which what has been called "the romance of philology" is better exemplified than by the story which tells how these seven words, originally part of the vocabulary of an occult science, have come to find a place among the commonest words of daily life in the languages of half the population of the world.

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*The Moon naturally occupies the last place in the list. The arrangement of the other planets (substituting the earth for the sun in the fourth place) corresponds exactly with the true order of their distances from the center, a proof of the wonderful accuracy (considering the means at their disposal) of the observations of the ancient astronomers.

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Handwriting — (*Continued from page 14*)

dicates that humor makes for better health.

But the fact that the afore-mentioned evidence of humor is missing in the writing does not mean that a person is dull or in other ways so matter-of-fact that he cannot take a joke or enjoy a good time.

We well remember one specimen in particular. The initial stroke on the "m" indicating an active sense of humor was entirely missing from the writing. Yet the general formation of the writing, the crossing of the "t" and the condition of the base line disclosed a very pleasant, optimistic and cheerful disposition. The speed of the script and the sweeping strokes in the writing also brought out an enthusiastic nature that from sheer genuineness infected everyone with whom that writer came in contact. She possessed a soundness of character with gaiety and animation that was clearly reflected in the letter "p" and other parts of the writing. Is it any wonder that she is sought after and well liked by her associates? This only proves that a few pleasant traits added together more than make up for the lack of one.

Natural cheerfulness such as that of the person mentioned in the foregoing paragraph is more than a personal gloom dispenser. Because it actually emanates from the heart it helps dissipate worry. Everyone is that much happier from just having met such a delightful and vivacious person.

Psychiatrists recommend cheerfulness as a positive means of getting along with others amiably. But one does not really need to be a psychologist or any other kind of scientist in order to realize the truth of that statement. Cheerful people such as those herein mentioned will make anyone feel happy. And as everyone can safely do with a little more happiness, very few can help being stimulated by them.

But there are people who save what cheerfulness they do possess for outsiders. At home and to their immediate associates they are gloomy and taciturn. Often the slant of the writing proves them to be moody. While the crossing of the "t" and the compactness of the letters shows clearly they are both self-centered and bad tempered. Naturally they do not want everyone they meet to become acquainted with their bad qualities so they make every effort to hide them. They realize they must do this if they are to have any friends at all. But this effort at pretense is too difficult to maintain at all times. So at home they let the barriers down. Is it any wonder that such persons cannot get along with anyone. Fortunately such persons are in the minority.

If your writing does not disclose any evidence of humor the "n" may show you have a keen wit. Then you are quick to appreciate a joke or to see the humorous side of a situation. Then if the average width of the strokes prove you to be sympathetic, you have a pleasant disposition. Even though you are quick witted and something of a joker, your sympathies will prevent you from springing anything at the expense of someone else. You do not want to cause another person embarrassment.

If you do not possess a sense of humor or a pleasant disposition that is outstanding, do not feel that matters are hopeless. These traits can be acquired through effort. Apply yourself to the task of developing the fine points you do possess. Everyone can be pleasant and kind by trying. Studying those who always get along with others will often throw a light on their secret. This will help if rightly applied by those seeking to improve themselves.

This Thing Called Magic — (*Continued from page 19*)

Egypt, believed firmly in the curse and he was also of the opinion "That certain other mysterious powers still lingered on this earth from other dominant Egyptian ancients."

So much for a curse! A curse is made up of black animosity in the heart and vitriol words dripping from a tongue hot with hate and something is created that has evil power and waits dormant in the dank and rayless tomb through the centuries, ready and swift, to fulfill itself. Such statements look odd in the type of a scientific age, but most folks thrill to it with an emotion old as the human race.

Years ago when the popular magician Thurston was practicing his art on every stage in the country, he wrote an article published by a leading woman's magazine; a very intimate account of his secret beliefs. In this article he said quite frankly that all he did before admiring audiences was sleight-of-hand, but from his earliest boyhood he had cherished a firm belief in Magic—not make-believe, not a trick whose success depended on being quicker than the human eye, but an honest and true demonstration of the supernatural powers of man.

Thurston's article dealt with his search for this in every corner of the earth, in every strata of society, only to find that the murky trails his eager feet followed ended with foxfire, or the will-o'-the-wisp disappeared as he reached a glad hand to seize it. At length in a far country he found indisputable proof that there was such a thing as Magic and he returned satisfied and happy that he had worshiped at no empty shrine.

Read Thurston's Experience Next Month

The Use of the Golden Calf — (*Continued from page 9*)

Even as the reversed T was anciently used in various lands to indicate by its upturned point the striving upward of spirit, and by its more commonly down turned point material ambition, so were there also two tablets of stone, one setting forth the laws of physical survival and the other revealing those laws which relate to spiritual realization.

But as Moses tarried on the mountain his people became impatient and induced Aaron to make a molten calf. It was of gold because the Sun rules that metal; and because this orb of day had but reached the commencement of the sign it could not have been considered a full-grown Bull, therefore it was called a calf. It was molten because this section of the constellation is backed against the fire of Aries.

To make this interpretation of the olden story still more certain, Taurus in practical astrogoly rules not merely material possessions, but also the neck and ears of human anatomy. Repeatedly in the narrative, those who divested themselves of their earrings, from which to make the golden calf, are called a stiff-necked people. And as the vocal organs also come under the rule of this same zodiacal sign, it was their singing which he heard, as he approached the camp on his return, that first apprised Moses that mischief was afoot.

The constellated hero in the sky is pictured with upraised club in the very act of demolishing this symbol of the greed for money. On the bank of the river he is in the act of demolishing it. Yet only the story reveals the ultimate fate of the golden calf so attacked; for strange to say, it was not thrown away, nor again turned into baubles of adornment.

Instead it was burned with the fire of spirit, ground to powder in the mortar of compassion, and strewn on the life-giving waters from the nearby river of affection. It was neither ignored, nor despised, nor coveted; but was made of spiritual use; for after thus converting this symbol of material possessions into that which no longer could be worshiped, it was given to the children of Israel in their drink.

But before this came to pass, because they had been divested of their earrings, they were seen to be naked. These earrings, as I have endeavored to show, were universal symbols for all the tinsel and display, all the money and its power to purchase, which many men set their hearts exclusively upon. Divest them of this and they have nothing left. Their treasures are purely physical, and there is nothing suitable with which to clothe their souls in higher realms.

Nothing could be plainer, I think, to one conversant with universal symbolism, than the significance of utilizing, in an affectional way—all the more easily understood because Venus, planet of affection, is the ruler of Taurus—the material things represented by the golden calf. If anyone ever had provocation completely to destroy, it seems to have been Moses. Nor was it due to a relenting heart that he used the material idol when calcined and spiritualized, as his orders to the Levites clearly indicate. It was because wealth, station, power, and other physical possessions, all can be converted, as he converted the golden calf, into a means of creating spiritual values.

Some there are, I know, who believe the vow of poverty opens wide the elysian gates. Others there are who teach withdrawal from the contacts of the world of men, deeming that in solitude the spirit more quickly develops wings. But the story of the golden calf refutes all this.

People come into this world endowed with natural talents of various kinds and in diverse degree. Richness of life to human beings comes not from absence of contacts, but through the development of proper appreciations. These imply some freedom from the dulling grind of economic necessity, some surcease from gruelling toil. And they depend upon human associations, upon opportunity to learn, and upon material objects through which the senses gain an insight into what is fine and good.

Material things are detrimental when they are worshiped, like the golden calf, for what they bring in selfish gratification. They prevent spiritual growth when they become so insistent in their care that the burden is too great. But nothing opens the avenues to spiritual attainment so effectually as being of assistance to others. And often the assistance needed is physical in nature.

To worship the golden calf of wealth is utmost folly; yet to ignore the power of money when rightly used to advance the welfare of the human race is almost equal fatuity. Libraries have been built and stocked with books where men may read and free their minds; literature has been published and widely spread, by which the great spiritual truths have been made accessible to the public; laboratories have been set up for research and clinics have been established for treatment, that have practically abolished certain previously prevalent forms of disease, but not without the aid of money.

It was the fashion not so long ago for those who placed the mind of man on a pedestal of supreme power to rail at every physical means of cure. To such it seemed that a broken bone needed no other agent in its proper setting than the application of the right kind of thought. These people, to be sure, continued to breathe the air, to drink water, and to partake of food, all of a physical nature; yet in spite of themselves hourly and daily being healed of the disease of nutritional deficiency by such purely material agents, it seemed to them that

(*Continued on page 32*)

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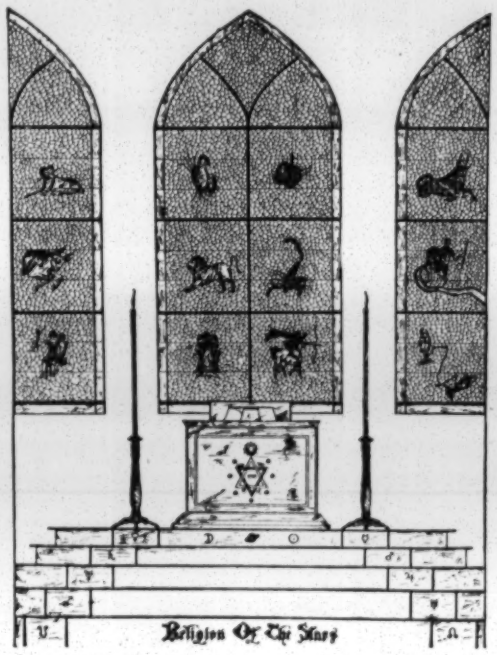

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Religion of the Mayans — (*Continued from page 8*)

harvest crops, to hunt and fish, to marry and to make journeys.

Prediction of the future did not rest wholly upon the stars, however. Mayan priests consulted the crystal, which was supposed to contain the spirit of a virgin who must first be awakened to consciousness. Grains of corn were offered to the gods of the first heaven for nine consecutive days. Then they were thrown to the floor, and the future read by their relative positions. The movements of a ring which had been placed in a vessel containing baltse, tobacco and nine leaves of a certain tree, also foretold the future.

The Mayan Temple service was a mild form of the Greek initiation into the Eleusinian mysteries, and as such was founded on rigid physical discipline. Mayans fasted before all important ceremonies, and for long periods abstained from salt, chili peppers, meat and sexual intercourse. A three months' fast preceded each new year, at which time all old possessions including dishes, beds, and sometimes houses, were burned.

Extending back from this period of Mayan decline, which preceded the conquest of the Spaniards, lies that vast period in which the true Mayan culture flourished. The distance has always been great between cannibalism and human sacrifice, and while the Mayans were never cannibals, per se, the human sacrifice under whatever sanction, could not but have a fatal influence on the culture of the people. Likewise, the period preceding that of the human sacrifices offers for study a much higher degree of development of the ancient Mayan peoples.

Each age paints its own picture of its god or gods, and the deities of one period may become the demons of the next, just as the great Roman god Pan became the Satan of the Christians. The ancient Greek philosopher, Xenophanes, said that if cattle have a god, he is made in the image of cattle, and Kepler of modern times asserted that man thinks the thoughts of God after Him. A deep and thorough study of the Mayan divinity of this more remote period will give, therefore, a clear picture of the people of that time.

The first startling thing encountered in this primitive society is the sublime doctrines and codes of their ancient philosophy. To begin with, the primitive Mayans were never idol worshipers; no remains of idols have ever been found. Incense burners were made in the form of animals of no connection with their religion.

The most ancient Mayans believed in Immortality. Their hell, Metnal, was an abode in the center of the earth of extreme cold where lived for long ages the spirits of all suicides, and of all people for a short time. They believed in a heaven of seven different floors, each above the other. One story tells of a giant tree which grows up through a central hole in the floors of these seven heavens; dead spirits climb this tree until they reach the top where the soul remains. Heaven was believed a place of fruits and vegetables in profusion. The air, "Pishan," was full of the souls of the dead on their ascent to Heaven. Disembodied spirits were free to return to the earth, and at certain times were compelled to do so to partake of the food and drink provided for them. In fact, it was taught by the ancient Mayans that the connection of this world and the next was so close that a message whispered into the ear of the corpse of a friend would be delivered by him to another departed spirit.

In "Pishan" also lived the old white-whiskered gods of rain, the protectors of humans. Likewise the protecting and guiding spirits of animals, fields and forests. Also there lived beings, Xtabai, who had never before lived on earth as mortals. Warriors, priests and the victims of sacrifice (in the latter days) all exerted an influence from their heavenly abode.

It is not difficult for the occultist to see the advanced esoteric teachings in the religious tenets of the ancient Mayan religion. Neither is it difficult for the scientific mind to trace the Mayan knowledge of evolution which is buried in their peculiar, though natural method of telling it.

According to the Mayans the world is now in its fourth period of existence; they taught a multiple creation.

(*Continued on page* 32)

Scientific Healing — (*Continued from page 11*)

instance, though it may be asked at this juncture just how it is possible, keeping ethereal counterparts in mind, to perform an actual operation as effectively in a physical sense, and with actual physical results, as if performed by a surgeon in everyday life. *Such results may be attained by any mind powerful enough to objectify them,* and therein lies the answer. There is not an operation performed by any living surgeon that may not be performed far more effectively through the power of mind, rather than through the use of the instruments used by man, and with none of the after-effects that such instruments entail—no pain, no discomfort, no gaping wounds that have to be sewed up and must take time to heal.

Such knowledge, combined with X-ray vision, as told about in my last article, will make of the doctors of the future a group of men that may well be compared with the alchemists of old, for alchemists they will be in a truer sense than is at present dreamed of. Their medical and surgical knowledge augmented by a grasp of occult laws and principles and an understanding of the soul of man, will make of them wonderful instruments indeed for the serving and enlightenment of the human race.

Instead of operating to remove cancer, for instance, they will learn how through direct thought, to direct through mind power, and the eye, an X-ray current to those cells not functioning properly in the first place, and thus, through changing the chemicals or constituents of those cells, to dry them up. Then, through drawing together the necessary life-giving force or energy, as they will learn how to do, new cells will be created, as it were, to replace the old cells—but one example of many, of mental surgery.

Accomplished successfully, such an operation will leave no scar, no trace whatsoever of former distressing conditions—an improvement, surely, over methods prevalent in our hospitals today.

Of the many possibilities for mental surgery through use of the Etheric Knife, there is no end.

Think then what is in store for man in the not so distant future when such work will not be predicted merely, but many qualified to do so will be performing such work in earnest, and hospitals as we know them today will no longer exist, but will become instead, if hospitals there be at all, places of peace and rest and comfort, and this with all the respect in the world for the work that such are doing today, using as they are to the best of their ability the only methods of healing at present known to them.

Next Month: *Trance Healing.*

Old Houses — (*Continued from page 21*)

that those rooms had always sheltered families the members of whom loved each other. A spirit of unity, of love, of ambitions born and realized brooded over the house. In it I am sure gentle folk had lived and died serenely and willingly. For the mere fact that some one has died in a house does not make it haunted. "All houses wherein men have *lived* are haunted houses."

My home was new when we moved in. It has always been a joy to me. We make additions to it, fix up the yard, and at times I feel that my father, who has made the great transition but who used to visit us and who loved the place because we were making a home of it, comes in and stands looking at it all approvingly. How do I know that he is not still interested in it and in us?

I often ask myself, what sort of a spirit am I putting into these rooms which I inhabit? What am I doing to the house in which someone else will one day have to live? Will the chatelaine of my house love it as I do? Will she feel at home?

In my town is an old brick two-story house that is literally falling to pieces. It has not been lived in for years; no one knows why people could not dwell in it. Laughingly, we say it must be haunted!

Perhaps it is! Maybe that old house has a bad spirit. It antagonizes everyone. When I look at it with its broken windows, sagging doors, discolored brick, I imagine I see a leering, jeering spirit looking out: a spirit of frustration, of sullen stubbornness, of smoldering anger. I do not know surely whether this is the spirit of the old house, I only surmise so.

Longfellow thought that

"The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

Old houses! If the spirit-world is so close, perhaps in truth the spirits of old houses do stray back to the scene of their former happiness or former misery and bring with them a breath of those long-dead emotions.

I do not know, but I am trying to leave in my house an aura of peace, of love, of contentment, so that when it is an old house it will sit quietly in the sun dreaming of happy days, of joyous hours, of loving folk who used to dwell within its walls.

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The Portrait

(*Continued from page 21*)

with the years," he said, "but this sudden change is extraordinary."

Eight months afterward no one recognized Eva's portrait. The color darkened, the mouth drooped, the expression became sadder. Looking at it intently one day my stepmother said:

"I don't want to see this portrait any more; I don't know whom it resembles, but it's not like me. Put it in the servants' room."

"But what will we say to Medard when he comes?"

"That we sent it to have a new frame."

"That excuse will do for a month, but afterwards?"

"Afterwards—we won't invite Medard here any more."

So the poor portrait was hidden away. Almost immediately afterwards my stepmother was the victim of a strange nervous disease which seemed to affect her whole organism. The night before her death she called my father and said to him:

"She is after me, I know it. Since my marriage I have been the victim of a secret hatred. My rival triumphs!"

"What are you saying?" he answered. "Everyone who knows you loves you. You haven't a single enemy in this world."

"In this world, no—but in the other."

My father trembled. He buried his face in his hands, but said nothing. It was a winter's night, the low moaning of the wind whistled through the bare branches of the trees in the garden. Eva died at dawn! My father was overcome with grief. He shut himself up for three months. I tried vainly to comfort him; at last I insisted on his leaving the house with its sad memories. The day we moved I accompanied him to the servants' room to help him pack the portrait of his dead wife. We held it to the light. Suddenly I heard a scream of horror; my father gazed at it, terrified.

"It's no longer Eva," he shouted, "it's your mother! Your mother!"

The portrait had changed into what it is today, into what you are now looking at. The face of my mother had replaced his second wife's face.

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The Use of the Golden Calf — (*Continued from page 29*)

the ills of life should need only the mind to effect their cure.

The ancient wise ones have handed down to us the teaching of the vast power of mind; but if we are to accept the thought portrayed by the constellated Bull, it would seem that they considered the intelligent use of such material things as might become available, quite as valuable a function of the mental power, as those processes by which thought acted not more effectively, but more directly.

While we occupy a physical world the body has physical needs, possesses physical functions which if not exercised cause trouble, and must make contacts with physical conditions if we are to gain those experiences which alone fit us properly for a still higher type of life when we have passed on to the next inner plane. A physical body neglected detracts from the ability of the individual to perform constructive work, hampers his efforts to contribute values to society.

The welfare of the physical should not be an end in itself, but a means to the higher purpose of contributing the utmost to universal welfare. Not only does such an attitude develop the powers of the soul, refining the organism and tuning it on more spiritual levels, but it demands that the individual make the utmost progress. Only as his powers and possibilities are increased, only as he moves forward to still higher estates, is man in a position to do more for the universal good.

According to the natural abilities, which the birth-chart so surely reveals, is there open to the individual the opportunity to advance himself in the direction of becoming more valuable to others. Whether it is the use of gold, the power to heal the body, ability to teach, inventive genius which contributes a device that through relieving toil gives time and strength for soul development, or other power to do, it may be turned to spiritual advantage.

If he has a special ability to acquire wealth, without depriving others unjustly, this is a talent which he can use in the sense of worshiping the golden calf, or in the sense that Moses gave the sublimated riches to his followers in a draught which had its source in sympathy and affection.

Because those born from April 21 to May 21 are found to be so interested in personal possessions, the Key-phrase given to Taures is, I Have. And as the physical is so necessary in developing the spiritual, the teaching associated with the constellation is: Physical life and its opportunities should not be slighted; Neither should spiritual aspirations be ignored. Learn, therefore, to "Render unto Caesar the things which be Caesar's and unto God the things which be God's."

Religion of the Mayans — (*Continued from page 30*)

In the first period lived the Adjusters, a primitive race of dwarfs who lived and worked in darkness. When the sun appeared these people were turned into stones. During the second period a white road or rope was suspended in the sky, from Tuloom and Coba to Chichen-Itza and Uxmal, which was filled with living blood substance by which the people were divinely fed. These people did some great wrong—they were called The Offenders, and the rope was cut and disappeared in the flood which followed—"water over the earth." Yet another flood washed away the people of the third epoch of Mayan existence.

The Book of Popol-Vuh, the national book of the Quiches in Guatemala which was translated by the Spanish in 1700, states that heaven, or space was bounded by four winds, and that nothing clung to anything else, rubbed together or made sound. Nothing existed but the calm sea in the silent darkness. Alone, the Creators, or Formers, spoke "earth," and the earth was formed, at first like a cloud or fog, and then hardened. After that men were made of clay.

In Guatemala of a comparatively late date there arose a mass of legends. From them we learn that sky and earth deities were worshiped. Venus, important in Mayan calendarical calculations, was very important. Around these gods of earth and air revolved the daily life of the native. The sun was the hero of a series of legends.

However, no religious myths and legends exist of the most primitive peoples of Yucatan. Nezahualcoyotl, poet king of Tezcuco, built a nine-storied temple to "he who is all in himself"—"he by whom we live," and this god was propitiated by incense and flowers instead of bloody sacrifice. There exists in Mexico to this day an ancient altar dedicated "to the unknown God, the Cause of Causes." And who shall claim otherwise that a people who could dedicate an altar to "the Cause of Causes"—"he by whom we live"—"without whom man is as nothing," could be ignorant of the highest understanding of the Divine Nature?

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